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# THE GOSPEL.

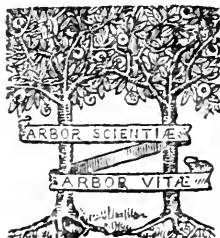
*SECOND EDITION*



ACCORDING TO

MATTHEW, MARK

AND LUKE



KEGAN PAUL, TRENCH & CO.



ACCORDING TO  
MATTHEW.



## ACCORDING TO MATTHEW.

THE book of the generation of Jesus Christ,  
the son of David, the son of Abraham.

Abraham begat Isaac ;  
and Isaac begat Jacob ;  
and Jacob begat Judas and his brethren ;  
and Judas begat Phares and Zara of Thamar ;  
and Phares begat Esrom ;  
and Esrom begat Aram ;  
and Aram begat Aminadab ;  
and Aminadab begat Naasson ;  
and Naasson begat Salmon ;  
and Salmon begat Booz of Rachab ;  
and Booz begat Obed of Ruth ;  
and Obed begat Jesse ;  
and Jesse begat David the king.

And David the king begat Solomon of her  
that had been the wife of Urias ;  
and Solomon begat Roboam ;  
and Roboam begat Abia ;  
and Abia begat Asa ;  
and Asa begat Josaphat ;

and Josaphat begat Joram ;  
and Joram begat Ozias ;  
and Ozias begat Joatham ;  
and Joatham begat Achaz ;  
and Achaz begat Ezekias ;  
and Ezekias begat Manasses ;  
and Manasses begat Amon ;  
and Amon begat Josias ;  
and Josias begat Jechonias and his brethren,  
about the time they were carried away to  
Babylon.

And after they were brought to Babylon,  
Jechonias begat Salathiel ;  
and Salathiel begat Zorobabel ;  
and Zorobabel begat Abiud ;  
and Abiud begat Eliakim ;  
and Eliakim begat Azor ;  
and Azor begat Sadoc ;  
and Sadoc begat Achim ;  
and Achim begat Eliud ;  
and Eliud begat Eleazar ;  
and Eleazar begat Matthan ;  
and Matthan begat Jacob ;  
and Jacob begat Joseph the husband of Mary,  
of whom was born Jesus, who is called Christ.

So all the generations from Abraham to  
David are fourteen generations ; and from  
David until the carrying away into Babylon  
are fourteen generations ; and from the carry-

ing away into Babylon unto Christ are fourteen generations.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, 'Joseph, thou son of David, 'fear not to take unto thee Mary thy wife; 'for that which is conceived in her is of the 'Holy Ghost. And she shall bring forth a 'son, and thou shalt call his name Jesus: 'for he shall save his people from their 'sins.'

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

*Behold, a virgin shall be with child, and shall  
bring forth a son,  
and they shall call his name Emmanuel,*  
which being interpreted is, 'God with us.'

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not,

till she had brought forth her firstborn son :  
and he called his name Jesus.

Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, ‘Where is he that is born ‘King of the Jews? for we have seen his star ‘in the east, and are come to worship him.’

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, ‘In ‘Bethlehem of Judæa : for thus it is written ‘by the prophet,

*‘And thou Bethlehem, in the land of Juda,  
‘art not the least among the princes of Juda :  
‘for out of thee shall come a Governor,  
‘that shall rule my people Israel.’*

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, ‘Go and search diligently for the young child; and when ye ‘have found him, bring me word again, that ‘I may come and worship him also.’

When they had heard the king, they departed; and lo, the star which they saw in



the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, 'Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.'

When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,

*Out of Egypt have I called my son.*

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently

enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

*In Rama was there a voice heard,  
lamentation, and weeping, and great mourning,  
Rachel weeping for her children,  
and would not be comforted, because they are not.*

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, ‘Arise, and take ‘the young child and his mother, and go into ‘the land of Israel: for they are dead which ‘sought the young child’s life.’

And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, *He shall be called a Nazarene.*

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying,

‘ Repent ye : for the kingdom of heaven is at  
 ‘ hand. For this is he that was spoken of by  
 ‘ the prophet Esaias, saying,

‘ *The voice of one crying in the wilderness,*

‘ *Prepare ye the way of the Lord,*

‘ *make his paths straight.*’

And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, ‘ O generation of vipers, ‘ who hath warned you to flee from the wrath ‘ to come? Bring forth therefore fruits meet ‘ for repentance: and think not to say with- ‘ in yourselves, “ We have Abraham to our ‘ father:” for I say unto you, that God is able ‘ of these stones to raise up children unto Abra- ‘ ham. And now also the axe is laid unto ‘ the root of the trees: therefore every tree ‘ which bringeth not forth good fruit is hewn ‘ down, and cast into the fire. I indeed baptize ‘ you with water unto repentance: but he that ‘ cometh after me is mightier than I, whose ‘ shoes I am not worthy to bear: he shall ‘ baptize you with the Holy Ghost, and with ‘ fire: whose fan is in his hand, and he will

‘throughly purge his floor, and gather his wheat into the garner; but will burn up the chaff with unquenchable fire.’

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, ‘I have need to be baptized of thee, and comest thou to me?’

And Jesus answering said unto him, ‘Suffer it to be so now: for thus it becometh us to fulfil all righteousness.’

Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, ‘This is my beloved Son, in whom I am well pleased.’

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, ‘If thou be the Son of God, command that these stones be made bread.’

But he answered and said, ‘It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*’

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the

temple, and saith unto him, 'If thou be the  
'Son of God, cast thyself down: for it is  
'written,

*'He shall give his angels charge concerning thee :  
'and in their hands they shall bear thee up,  
'lest at any time thou dash thy foot against  
'a stone.'*

Jesus said unto him, 'It is written again,  
'*Thou shalt not tempt the Lord thy God.*'

Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him, 'All these things  
'will I give thee, if thou wilt fall down and  
'worship me.'

Then saith Jesus unto him, 'Get thee hence,  
'Satan: for it is written, *Thou shalt worship  
'the Lord thy God, and him only shalt thou  
'serve.*'

Then the devil leaveth him, and behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison, he departed into Galilee ; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim : That it might be fulfilled which was spoken by Esaias the prophet, saying,

*The land of Zabulon, and the land of Nephthalim,*

*by the way of the sea, beyond Jordan,  
Galilee of the Gentiles ;  
the people which sat in darkness  
saw great light ;  
and to them which sat in the region and shadow  
of death  
light is sprung up.*

FROM that time Jesus began to preach, and to say, ‘ Repent : for the kingdom of heaven ‘ is at hand.’

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers. And he saith unto them, ‘ Follow me, and I will make you ‘ fishers of men.’

And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all

Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying,

‘Blessed are the poor in spirit: for their’s  
‘is the kingdom of heaven.

‘Blessed are they that mourn: for they shall  
‘be comforted.

‘Blessed are the meek: for they shall inherit  
‘the earth.

‘Blessed are they which do hunger and thirst  
‘after righteousness: for they shall be filled.

‘Blessed are the merciful: for they shall  
‘obtain mercy.

‘Blessed are the pure in heart: for they  
‘shall see God.

‘Blessed are the peacemakers: for they shall  
‘be called the children of God.

‘Blessed are they which are persecuted for  
‘righteousness’ sake: for their’s is the kingdom  
‘of heaven.

‘Blessed are ye, when men shall revile you,  
‘and persecute you, and shall say all manner  
‘of evil against you falsely, for my sake.

‘Rejoice, and be exceeding glad: for great  
‘is your reward in heaven: for so persecuted  
‘they the prophets which were before you.

‘Ye are the salt of the earth: but if the salt  
‘have lost his savour, wherewith shall it be  
‘salted? it is thenceforth good for nothing,  
‘but to be cast out, and to be trodden under foot  
‘of men. Ye are the light of the world. A  
‘city that is set on an hill cannot be hid.  
‘Neither do men light a candle, and put it  
‘under a bushel, but on a candlestick; and it  
‘giveth light unto all that are in the house.  
‘Let your light so shine before men, that they  
‘may see your good works, and glorify your  
‘Father which is in heaven.

‘Think not that I am come to destroy the  
‘law, or the prophets: I am not come to  
‘destroy, but to fulfil. For verily I say unto  
‘you, Till heaven and earth pass, one jot or  
‘one tittle shall in no wise pass from the law,  
‘till all be fulfilled. Whosoever therefore shall  
‘break one of these least commandments, and  
‘shall teach men so, he shall be called the  
‘least in the kingdom of heaven: but whoso-  
‘ever shall do and teach them, the same shall  
‘be called great in the kingdom of heaven.  
‘For I say unto you, That except your right-



‘eousness shall exceed the righteousness of the  
 ‘scribes and Pharisees, ye shall in no case  
 ‘enter into the kingdom of heaven.

‘Ye have heard that it was said by them of  
 ‘old time, *Thou shalt not kill*; and whosoever  
 ‘shall kill shall be in danger of the judgment:  
 ‘but I say unto you, That whosoever is  
 ‘angry with his brother without a cause shall  
 ‘be in danger of the judgment: and whoso-  
 ‘ever shall say to his brother, “Raca,” shall be  
 ‘in danger of the council: but whosoever shall  
 ‘say, “Thou fool,” shall be in danger of hell  
 ‘fire. Therefore if thou bring thy gift to the  
 ‘altar, and there rememberest that thy brother  
 ‘hath ought against thee; leave there thy gift  
 ‘before the altar, and go thy way; first be  
 ‘reconciled to thy brother, and then come and  
 ‘offer thy gift. Agree with thine adversary  
 ‘quickly, whiles thou art in the way with him;  
 ‘lest at any time the adversary deliver thee to  
 ‘the judge, and the judge deliver thee to the  
 ‘officer, and thou be cast into prison. Verily  
 ‘I say unto thee, Thou shalt by no means  
 ‘come out thence, till thou hast paid the  
 ‘uttermost farthing.

‘Ye have heard that it was said by them of  
 ‘old time, *Thou shalt not commit adultery*:  
 ‘but I say unto you, That whosoever looketh  
 ‘on a woman to lust after her hath com-  
 ‘mitted adultery with her already in his

‘ heart. And if thy right eye offend thee,  
 ‘ pluck it out, and cast it from thee : for it is  
 ‘ profitable for thee that one of thy members  
 ‘ should perish, and not that thy whole body  
 ‘ should be cast into hell. And if thy right  
 ‘ hand offend thee, cut it off, and cast it from  
 ‘ thee : for it is profitable for thee that one of  
 ‘ thy members should perish, and not that thy  
 ‘ whole body should be cast into hell.

‘ It hath been said, *Whosoever shall put away*  
 ‘ *his wife, let him give her a writing of divorce-*  
 ‘ *ment* : but I say unto you, That whosoever  
 ‘ shall put away his wife, saving for the cause of  
 ‘ fornication, causeth her to commit adultery :  
 ‘ and whosoever shall marry her that is divorced  
 ‘ committeth adultery.

‘ Again, ye have heard that it hath been said  
 ‘ by them of old time, *Thou shalt not forswear*  
 ‘ *thyself, but shalt perform unto the Lord thine*  
 ‘ *oaths* : but I say unto you, Swear not at all ;  
 ‘ neither by heaven ; for it is God’s throne :  
 ‘ nor by the earth ; for it is his footstool :  
 ‘ neither by Jerusalem ; for it is the city of the  
 ‘ great King. Neither shalt thou swear by thy  
 ‘ head, because thou canst not make one hair  
 ‘ white or black. But let your communication  
 ‘ be, “ Yea, yea,” “ Nay, nay : ” for whatsoever  
 ‘ is more than these cometh of evil.

‘ Ye have heard that it hath been said,  
 ‘ *An eye for an eye, and a tooth for a tooth :*

‘ but I say unto you, That ye resist not evil:  
 ‘ but whosoever shall smite thee on thy right  
 ‘ cheek, turn to him the other also. And if  
 ‘ any man will sue thee at the law, and take  
 ‘ away thy coat, let him have thy cloke also.  
 ‘ And whosoever shall compel thee to go a  
 ‘ mile, go with him twain. Give to him that  
 ‘ asketh thee, and from him that would borrow  
 ‘ of thee turn not thou away.

‘ Ye have heard that it hath been said, *Thou*  
 ‘ *shalt love thy neighbour, and hate thine enemy.*  
 ‘ But I say unto you, Love your enemies,  
 ‘ bless them that curse you, do good to them  
 ‘ that hate you, and pray for them which de-  
 ‘ spitefully use you, and persecute you; that  
 ‘ ye may be the children of your Father which  
 ‘ is in heaven: for he maketh his sun to rise  
 ‘ on the evil and on the good, and sendeth rain  
 ‘ on the just and on the unjust. For if ye love  
 ‘ them which love you, what reward have  
 ‘ ye? do not even the publicans the same?  
 ‘ And if ye salute your brethren only, what  
 ‘ do ye more than others? do not even the  
 ‘ publicans so? Be ye therefore perfect, even  
 ‘ as your Father which is in heaven is per-  
 ‘ fect.

‘ Take heed that ye do not your alms before  
 ‘ men, to be seen of them: otherwise ye have  
 ‘ no reward of your Father which is in heaven.  
 ‘ Therefore when thou doest thine alms, do

‘ not sound a trumpet before thee, as the  
‘ hypocrites do in the synagogues and in the  
‘ streets, that they may have glory of men.  
‘ Verily I say unto you, They have their re-  
‘ ward. But when thou doest alms, let not  
‘ thy left hand know what thy right hand  
‘ doeth : that thine alms may be in secret :  
‘ and thy Father which seeth in secret himself  
‘ shall reward thee openly.

‘ And when thou prayest, thou shalt not be  
‘ as the hypocrites are : for they love to pray  
‘ standing in the synagogues and in the corners  
‘ of the streets, that they may be seen of men.  
‘ Verily I say unto you, They have their reward.  
‘ But thou, when thou prayest, enter into thy  
‘ closet, and when thou hast shut thy door,  
‘ pray to thy Father which is in secret ; and  
‘ thy Father which seeth in secret shall reward  
‘ thee openly. But when ye pray, use not  
‘ vain repetitions, as the heathen do : for they  
‘ think that they shall be heard for their much  
‘ speaking. Be not ye therefore like unto  
‘ them : for your Father knoweth what things  
‘ ye have need of, before ye ask him. After  
‘ this manner therefore pray ye :

‘ Our Father which art in heaven,  
‘ hallowed be thy name.  
‘ Thy kingdom come.  
‘ Thy will be done  
‘ in earth, as it is in heaven.

‘ Give us this day

‘ our daily bread.

‘ And forgive us our debts,

‘ as we forgive our debtors.

‘ And lead us not into temptation,

‘ but deliver us from evil :

‘ for thine is the kingdom, and the power,

‘ and the glory, for ever. Amen.

‘ For if ye forgive men their trespasses, your

‘ heavenly Father will also forgive you : but if

‘ ye forgive not men their trespasses, neither

‘ will your Father forgive your trespasses.

‘ Moreover when ye fast, be not as the hypo-

‘ crites, of a sad countenance : for they dis-

‘ figure their faces, that they may appear unto

‘ men to fast. Verily I say unto you, They have

‘ their reward. But thou, when thou fastest,

‘ anoint thine head, and wash thy face ; that

‘ thou appear not unto men to fast, but unto

‘ thy Father which is in secret : and thy Father,

‘ which seeth in secret, shall reward thee

‘ openly.

‘ Lay not up for yourselves treasures upon

‘ earth, where moth and rust doth corrupt,

‘ and where thieves break through and steal :

‘ but lay up for yourselves treasures in heaven,

‘ where neither moth nor rust doth corrupt,

‘ and where thieves do not break through nor

‘ steal : for where your treasure is, there

‘ will your heart be also. The light of the

‘ body is the eye: if therefore thine eye be  
‘ single, thy whole body shall be full of light.  
‘ But if thine eye be evil, thy whole body  
‘ shall be full of darkness. If therefore the  
‘ light that is in thee be darkness, how great  
‘ is that darkness! No man can serve two  
‘ masters: for either he will hate the one, and  
‘ love the other; or else he will hold to the  
‘ one, and despise the other. Ye cannot serve  
‘ God and mammon. Therefore I say unto  
‘ you, Take no thought for your life, what ye  
‘ shall eat, or what ye shall drink; nor yet  
‘ for your body, what ye shall put on. Is not  
‘ the life more than meat, and the body than  
‘ raiment? Behold the fowls of the air: for  
‘ they sow not, neither do they reap, nor  
‘ gather into barns; yet your heavenly Father  
‘ feedeth them. Are ye not much better than  
‘ they? Which of you by taking thought can  
‘ add one cubit unto his stature? And why  
‘ take ye thought for raiment? Consider the  
‘ lilies of the field, how they grow; they toil  
‘ not, neither do they spin: and yet I say  
‘ unto you, That even Solomon in all his  
‘ glory was not arrayed like one of these.  
‘ Wherefore, if God so clothe the grass of the  
‘ field, which to day is, and to morrow is cast  
‘ into the oven, shall he not much more clothe  
‘ you, O ye of little faith? Therefore take no  
‘ thought, saying, “What shall we eat?” or,

‘ “What shall we drink?” or, “Wherewithal  
 ‘ shall we be clothed?” For after all these  
 ‘ things do the Gentiles seek : for your  
 ‘ heavenly Father knoweth that ye have need  
 ‘ of all these things. But seek ye first the  
 ‘ kingdom of God, and his righteousness ; and  
 ‘ all these things shall be added unto you.  
 ‘ Take therefore no thought for the morrow :  
 ‘ for the morrow shall take thought for the  
 ‘ things of itself. Sufficient unto the day is  
 ‘ the evil thereof.

‘ Judge not, that ye be not judged. For  
 ‘ with what judgment ye judge, ye shall be  
 ‘ judged : and with what measure ye mete, it  
 ‘ shall be measured to you again. And why  
 ‘ beholdest thou the mote that is in thy  
 ‘ brother’s eye, but considerest not the beam  
 ‘ that is in thine own eye? Or how wilt  
 ‘ thou say to thy brother, “Let me pull out the  
 ‘ mote out of thine eye ;” and behold, a beam  
 ‘ is in thine own eye? Thou hypocrite, first  
 ‘ cast out the beam out of thine own eye ;  
 ‘ and then shalt thou see clearly to cast out  
 ‘ the mote out of thy brother’s eye. Give  
 ‘ not that which is holy unto the dogs, neither  
 ‘ cast ye your pearls before swine, lest they  
 ‘ trample them under their feet, and turn again  
 ‘ and rend you. Ask, and it shall be given  
 ‘ you ; seek, and ye shall find ; knock, and it  
 ‘ shall be opened unto you : for every one

‘ that asketh receiveth ; and he that seeketh  
‘ findeth ; and to him that knocketh it shall  
‘ be opened. Or what man is there of you,  
‘ whom if his son ask bread, will he give him  
‘ a stone ? Or if he ask a fish, will he give  
‘ him a serpent ? If ye then, being evil, know  
‘ how to give good gifts unto your children,  
‘ how much more shall your Father which is  
‘ in heaven give good things to them that ask  
‘ him ? Therefore all things whatsoever ye  
‘ would that men should do to you, do ye  
‘ even so to them : for this is the law and the  
‘ prophets.

‘ Enter ye in at the strait gate : for wide  
‘ is the gate, and broad is the way that lead-  
‘ eth to destruction, and many there be which  
‘ go in thereat : because strait is the gate,  
‘ and narrow is the way which leadeth unto  
‘ life, and few there be that find it.

‘ Beware of false prophets, which come to  
‘ you in sheep’s clothing, but inwardly they are  
‘ ravening wolves. Ye shall know them by  
‘ their fruits. Do men gather grapes of thorns,  
‘ or figs of thistles ? Even so every good tree  
‘ bringeth forth good fruit ; but a corrupt tree  
‘ bringeth forth evil fruit. A good tree cannot  
‘ bring forth evil fruit, neither can a corrupt  
‘ tree bring forth good fruit. Every tree that  
‘ bringeth not forth good fruit is hewn down,  
‘ and cast into the fire. Wherefore by their



‘fruits ye shall know them. Not every one  
 ‘that saith unto me, “Lord, Lord,” shall  
 ‘enter into the kingdom of heaven; but he  
 ‘that doeth the will of my Father which is in  
 ‘heaven. Many will say to me in that day,  
 ‘“Lord, Lord, have we not prophesied in thy  
 ‘name? and in thy name have cast out  
 ‘devils? and in thy name done many wonder-  
 ‘ful works?” And then will I profess unto  
 ‘them, “I never knew you: depart from me,  
 ‘ye that work iniquity.”’

‘Therefore whosoever heareth these say-  
 ‘ings of mine, and doeth them, I will liken  
 ‘him unto a wise man, which built his house  
 ‘upon a rock: and the rain descended, and  
 ‘the floods came, and the winds blew, and  
 ‘beat upon that house; and it fell not: for it  
 ‘was founded upon a rock. And every one  
 ‘that heareth these sayings of mine, and  
 ‘doeth them not, shall be likened unto a  
 ‘foolish man, which built his house upon the  
 ‘sand: and the rain descended, and the floods  
 ‘came, and the winds blew, and beat upon  
 ‘that house; and it fell: and great was the  
 ‘fall of it.’

And it came to pass, when Jesus had ended  
 these sayings, the people were astonished at his  
 doctrine: for he taught them as one having  
 authority, and not as the scribes.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, 'Lord, if thou wilt, thou canst make me clean.'

And Jesus put forth his hand, and touched him, saying, 'I will ; be thou clean.'

And immediately his leprosy was cleansed. And Jesus saith unto him, 'See thou tell no man ; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.'

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, 'Lord, my servant lieth at home sick of the palsy, grievously tormented.'

And Jesus saith unto him, 'I will come and heal him.'

The centurion answered and said, 'Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me : and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it.'

When Jesus heard it, he marvelled, and said to them that followed, 'Verily I say unto

‘you, I have not found so great faith, no  
‘not in Israel. And I say unto you, That  
‘many shall come from the east and west,  
‘and shall sit down with Abraham, and Isaac,  
‘and Jacob, in the kingdom of heaven. But  
‘the children of the kingdom shall be cast  
‘out into outer darkness: there shall be weep-  
‘ing and gnashing of teeth.’

And Jesus said unto the centurion, ‘Go thy  
‘way; and as thou hast believed, so be it  
‘done unto thee.’

And his servant was healed in the selfsame  
hour.

And when Jesus was come into Peter’s  
house, he saw his wife’s mother laid, and sick  
of a fever. And he touched her hand, and  
the fever left her: and she arose, and minis-  
tered unto them.

When the even was come, they brought  
unto him many that were possessed with  
devils: and he cast out the spirits with his  
word, and healed all that were sick: that it  
might be fulfilled which was spoken by Esaias  
the prophet, saying,

*Himself took our infirmities,  
and bare our sicknesses.*

Now when Jesus saw great multitudes about  
him, he gave commandment to depart unto  
the other side.

And a certain scribe came, and said unto

him, 'Master, I will follow thee whithersoever  
'thou goest.'

And Jesus saith unto him, 'The foxes have  
'holes, and the birds of the air have nests;  
'but the Son of man hath not where to lay  
'his head.'

And another of his disciples said unto him,  
'Lord, suffer me first to go and bury my  
'father.'

But Jesus said unto him, 'Follow me; and  
'let the dead bury their dead.'

And when he was entered into a ship, his  
disciples followed him. And behold, there  
arose a great tempest in the sea, insomuch that  
the ship was covered with the waves: but he  
was asleep. And his disciples came to him, and  
awoke him, saying, 'Lord, save us: we perish.'

And he saith unto them, 'Why are ye  
'fearful, O ye of little faith?'

Then he arose, and rebuked the winds and  
the sea; and there was a great calm. But the  
men marvelled, saying, 'What manner of man  
'is this, that even the winds and the sea obey  
'him?'

And when he was come to the other side  
into the country of the Gergesenes, there met  
him two possessed with devils, coming out of  
the tombs, exceeding fierce, so that no man  
might pass by that way. And behold, they  
cried out, saying, 'What have we to do with

‘thee, Jesus, thou Son of God? art thou come hither to torment us before the time?’

And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, ‘If thou cast us out, suffer us to go away into the herd of swine.’

And he said unto them, ‘Go.’

And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

And he entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, ‘Son, be of good cheer; thy sins be forgiven thee.’

And behold, certain of the scribes said within themselves, ‘This man blasphemeth.’

And Jesus knowing their thoughts said, ‘Wherefore think ye evil in your hearts? For whether is easier, to say, “Thy sins be for-

‘given thee;’ or to say, “Arise, and walk?”  
‘But that ye may know that the Son of man  
‘hath power on earth to forgive sins,’ then  
saith he to the sick of the palsy, ‘Arise, take  
‘up thy bed, and go unto thine house.’

And he arose, and departed to his house.  
But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, ‘Follow me.’

And he arose, and followed him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, ‘Why eateth your Master  
‘with publicans and sinners?’

But when Jesus heard that, he said unto them, ‘They that be whole need not a physician, but they that are sick. But go ye and  
‘learn what that meaneth, I will have mercy,  
‘and not sacrifice: for I am not come to call  
‘the righteous, but sinners to repentance.’

Then came to him the disciples of John, saying, ‘Why do we and the Pharisees fast  
‘oft, but thy disciples fast not?’

And Jesus said unto them, ‘Can the children

‘ of the bridechamber mourn, as long as the  
 ‘ bridegroom is with them? but the days will  
 ‘ come, when the bridegroom shall be taken  
 ‘ from them, and then shall they fast. No  
 ‘ man putteth a piece of new cloth unto an old  
 ‘ garment, for that which is put in to fill it  
 ‘ up taketh from the garment, and the rent is  
 ‘ made worse. Neither do men put new wine  
 ‘ into old bottles: else the bottles break, and  
 ‘ the wine runneth out, and the bottles perish:  
 ‘ but they put new wine into new bottles, and  
 ‘ both are preserved.’

While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, ‘ My daughter is even  
 ‘ now dead: but come and lay thy hand upon  
 ‘ her, and she shall live.’

And Jesus arose, and followed him, and so did his disciples. And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, ‘ If I may but touch his garment, I shall  
 ‘ be whole.’

But Jesus turned him about, and when he saw her, he said, ‘ Daughter, be of good comfort; thy faith hath made thee whole.’

And the woman was made whole from that hour. And when Jesus came into the ruler’s house, and saw the minstrels and the people

making a noise, he said unto them, 'Give place :  
' for the maid is not dead, but sleepeth.'

And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

And when Jesus departed thence, two blind men followed him, crying, and saying, 'Thou  
' son of David, have mercy on us.'

And when he was come into the house, the blind men came to him : and Jesus saith unto them, 'Believe ye that I am able to do this ?'

They said unto him, 'Yea, Lord.'

Then touched he their eyes, saying, 'According to your faith be it unto you.'

And their eyes were opened ; and Jesus straitly charged them, saying, 'See that no  
' man know it.'

But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake : and the multitudes marvelled, saying, 'It was  
' never so seen in Israel.'

But the Pharisees said, 'He casteth out  
' the devils through the prince of the devils.'

And Jesus went about all the cities and



villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, 'The harvest truly is plenteous, but 'the labourers are few; pray ye therefore the 'Lord of the harvest, that he will send forth 'labourers into his harvest.'

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way 'of the Gentiles, and into any city of the 'Samaritans enter ye not: but go rather to

‘ the lost sheep of the house of Israel. And  
‘ as ye go, preach, saying, “ The kingdom of  
‘ heaven is at hand.” Heal the sick, cleanse  
‘ the lepers, raise the dead, cast out devils :  
‘ freely ye have received, freely give. Provide  
‘ neither gold, nor silver, nor brass in your  
‘ purses, nor scrip for your journey, neither  
‘ two coats, neither shoes, nor yet staves : for  
‘ the workman is worthy of his meat. And  
‘ into whatsoever city or town ye shall enter,  
‘ enquire who in it is worthy ; and there abide  
‘ till ye go thence. And when ye come into  
‘ an house, salute it. And if the house be  
‘ worthy, let your peace come upon it : but if  
‘ it be not worthy, let your peace return to  
‘ you. And whosoever shall not receive you,  
‘ nor hear your words, when ye depart out of  
‘ that house or city, shake off the dust of your  
‘ feet. Verily I say unto you, It shall be  
‘ more tolerable for the land of Sodom and  
‘ Gomorrha in the day of judgment, than for  
‘ that city.

‘ Behold, I send you forth as sheep in the  
‘ midst of wolves : be ye therefore wise as  
‘ serpents, and harmless as doves. But beware  
‘ of men : for they will deliver you up to the  
‘ councils, and they will scourge you in their  
‘ synagogues ; and ye shall be brought before  
‘ governors and kings for my sake, for a testi-  
‘ mony against them and the Gentiles. But

' when they deliver you up, take no thought  
 ' how or what ye shall speak: for it shall be  
 ' given you in that same hour what ye shall  
 ' speak. For it is not ye that speak, but the  
 ' Spirit of your Father which speaketh in you.  
 ' And the brother shall deliver up the brother  
 ' to death, and the father the child: and the  
 ' children shall rise up against their parents, and  
 ' cause them to be put to death. And ye shall  
 ' be hated of all men for my name's sake: but  
 ' he that endureth to the end shall be saved.  
 ' But when they persecute you in this city,  
 ' flee ye into another: for verily I say unto  
 ' you, Ye shall not have gone over the cities  
 ' of Israel, till the Son of man be come. The  
 ' disciple is not above his master, nor the  
 ' servant above his lord. It is enough for the  
 ' disciple that he be as his master, and the  
 ' servant as his lord. If they have called the  
 ' master of the house Beelzebub, how much  
 ' more shall they call them of his household?  
 ' Fear them not therefore: for there is nothing  
 ' covered, that shall not be revealed; and hid,  
 ' that shall not be known. What I tell you in  
 ' darkness, that speak ye in light: and what  
 ' ye hear in the ear, that preach ye upon the  
 ' housetops. And fear not them which kill  
 ' the body, but are not able to kill the soul:  
 ' but rather fear him which is able to destroy  
 ' both soul and body in hell. Are not two

‘sparrows sold for a farthing? and one of  
‘them shall not fall on the ground without  
‘your Father. But the very hairs of your  
‘head are all numbered. Fear ye not there-  
‘fore, ye are of more value than many sparrows.  
‘Whosoever therefore shall confess me before  
‘men, him will I confess also before my Father  
‘which is in heaven. But whosoever shall  
‘deny me before men, him will I also deny  
‘before my Father which is in heaven.

‘Think not that I am come to send peace on  
‘earth : I came not to send peace, but a sword.  
‘For I am come to set a man at variance against  
‘his father, and the daughter against her  
‘mother, and the daughter in law against her  
‘mother in law. And a man’s foes shall be  
‘they of his own household. He that loveth  
‘father or mother more than me is not worthy  
‘of me : and he that loveth son or daughter  
‘more than me is not worthy of me. And  
‘he that taketh not his cross, and followeth  
‘after me, is not worthy of me. He that findeth  
‘his life shall lose it : and he that loseth his  
‘life for my sake shall find it.

‘He that receiveth you receiveth me, and  
‘he that receiveth me receiveth him that  
‘sent me. He that receiveth a prophet in the  
‘name of a prophet shall receive a prophet’s  
‘reward ; and he that receiveth a righteous  
‘man in the name of a righteous man shall

‘receive a righteous man’s reward. And  
 ‘whosoever shall give to drink unto one of  
 ‘these little ones a cup of cold water only in  
 ‘the name of a disciple, verily I say unto you,  
 ‘he shall in no wise lose his reward.’

And it came to pass, when Jesus had made  
 an end of commanding his twelve disciples, he  
 departed thence to teach and to preach in their  
 cities.

Now when John had heard in the prison  
 the works of Christ, he sent two of his disciples,  
 and said unto him, ‘Art thou he that should  
 ‘come, or do we look for another?’

Jesus answered and said unto them, ‘Go  
 ‘and shew John again those things which ye  
 ‘do hear and see: the blind receive their  
 ‘sight, and the lame walk, the lepers are  
 ‘cleansed, and the deaf hear, the dead are  
 ‘raised up, and the poor have the gospel  
 ‘preached to them. And blessed is he, who-  
 ‘soever shall not be offended in me.’

And as they departed, Jesus began to say  
 unto the multitudes concerning John, ‘What  
 ‘went ye out into the wilderness to see? A  
 ‘reed shaken with the wind? But what went  
 ‘ye out for to see? A man clothed in soft  
 ‘raiment? behold, they that wear soft clothing  
 ‘are in kings’ houses. But what went ye out  
 ‘for to see? A prophet? yea, I say unto you,

‘ and more than a prophet. For this is he of  
‘ whom it is written,

‘ *Behold, I send my messenger before thy face,*  
‘ *which shall prepare thy way before thee.*

‘ Verily I say unto you, Among them that  
‘ are born of women there hath not risen a  
‘ greater than John the Baptist: notwithstanding  
‘ ing he that is least in the kingdom of heaven  
‘ is greater than he. And from the days of  
‘ John the Baptist until now the kingdom of  
‘ heaven suffereth violence, and the violent  
‘ take it by force. For all the prophets and the  
‘ law prophesied until John. And if ye will  
‘ receive it, this is Elias, which was for to  
‘ come. He that hath ears to hear, let him  
‘ hear. But whereunto shall I liken this genera-  
‘ tion? It is like unto children sitting in the  
‘ markets, and calling unto their fellows, and  
‘ saying,

‘ We have piped unto you, and ye have  
‘ not danced;

‘ We have mourned unto you, and ye have  
‘ not lamented.

‘ For John came neither eating nor drinking,  
‘ and they say, “ He hath a devil.” The  
‘ Son of man came eating and drinking, and  
‘ they say, “ Behold a man gluttonous, and a  
‘ winebibber, a friend of publicans and sinners.”  
‘ But Wisdom is justified of her children.’

Then began he to upbraid the cities where-

in most of his mighty works were done, because they repented not: ‘Woe unto thee, ‘Chorazin! woe unto thee, Bethsaida! for if the ‘mighty works which were done in you had ‘been done in Tyre and Sidon, they would ‘have repented long ago in sackcloth and ashes. ‘But I say unto you, It shall be more tolerable ‘for Tyre and Sidon at the day of judgment, ‘than for you. And thou, Capernaum, which ‘art exalted unto heaven, shalt be brought ‘down to hell: for if the mighty works which ‘have been done in thee had been done in ‘Sodom, it would have remained until this day. ‘But I say unto you, That it shall be more ‘tolerable for the land of Sodom in the day of ‘judgment, than for thee.’

At that time Jesus answered and said, ‘I ‘thank thee, O Father, Lord of heaven and ‘earth, because thou hast hid these things ‘from the wise and prudent, and hast revealed ‘them unto babes. Even so, Father: for so ‘it seemed good in thy sight. All things are ‘delivered unto me of my Father: and no ‘man knoweth the Son, but the Father; ‘neither knoweth any man the Father, save ‘the Son, and he to whomsoever the Son will ‘reveal him. Come unto me, all ye that labour ‘and are heavy laden, and I will give you rest. ‘Take my yoke upon you, and learn of me; ‘for I am meek and lowly in heart: and ye

‘ shall find rest unto your souls. For my yoke  
‘ is easy, and my burden is light.’

At that time Jesus went on the sabbath day  
through the corn; and his disciples were an  
hungred, and began to pluck the ears of corn,  
and to eat. But when the Pharisees saw it,  
they said unto him, ‘ Behold, thy disciples do  
‘ that which is not lawful to do upon the  
‘ sabbath day.’

But he said unto them, ‘ Have ye not read  
‘ what David did when he was an hungred,  
‘ and they that were with him; how he  
‘ entered into the house of God, and did eat  
‘ the shewbread, which was not lawful for  
‘ him to eat, neither for them which were with  
‘ him, but only for the priests? Or have ye  
‘ not read in the law, how that on the sabbath  
‘ days the priests in the temple profane the  
‘ sabbath, and are blameless? But I say unto  
‘ you, That in this place is one greater than  
‘ the temple. But if ye had known what this  
‘ meaneth, *I will have mercy, and not sacrifice,*  
‘ ye would not have condemned the guiltless.  
‘ For the Son of man is Lord even of the  
‘ sabbath day.’

And when he was departed thence, he went  
into their synagogue: and behold, there  
was a man which had his hand withered.  
And they asked him, saying, ‘ Is it lawful to  
‘ heal on the sabbath days?’ that they might



accuse him. And he said unto them, 'What  
'man shall there be among you, that shall  
'have one sheep, and if it fall into a pit on  
'the sabbath day, will he not lay hold on it,  
'and lift it out? How much then is a man  
'better than a sheep? Wherefore it is lawful  
'to do well on the sabbath days.' Then saith  
he to the man, 'Stretch forth thine hand.'

And he stretched it forth; and it was restored  
whole, like as the other. Then the Pharisees  
went out, and held a council against him,  
how they might destroy him.

But when Jesus knew it, he withdrew him-  
self from thence: and great multitudes followed  
him, and he healed them all; and charged  
them that they should not make him known:  
that it might be fulfilled which was spoken  
by Esaias the prophet, saying,

*Behold my servant, whom I have chosen;  
my beloved, in whom my soul is well pleased:  
I will put my spirit upon him,  
and he shall shew judgment to the Gentiles.*

*He shall not strive, nor cry;  
neither shall any man hear his voice in the  
streets.*

*A bruised reed shall he not break,  
and smoking flax shall he not quench,  
till he send forth judgment unto victory.*

*And in his name shall the Gentiles trust.*

Then was brought unto him one possessed

with a devil, blind, and dumb : and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, 'Is not this the son of 'David?'

But when the Pharisees heard it, they said, 'This fellow doth not cast out devils, but by 'Beelzebub the prince of the devils.'

And Jesus knew their thoughts, and said unto them, 'Every kingdom divided against 'itself is brought to desolation ; and every 'city or house divided against itself shall not 'stand : and if Satan cast out Satan, he is 'divided against himself ; how shall then his 'kingdom stand ? And if I by Beelzebub cast 'out devils, by whom do your children cast 'them out ? therefore they shall be your 'judges. But if I cast out devils by the Spirit 'of God, then the kingdom of God is come 'unto you. Or else how can one enter into 'a strong man's house, and spoil his goods, 'except he first bind the strong man ? and 'then he will spoil his house. He that is not 'with me is against me ; and he that gathereth 'not with me scattereth abroad. Wherefore 'I say unto you, All manner of sin and blas- 'phemy shall be forgiven unto men : but the 'blasphemy against the Holy Ghost shall not 'be forgiven unto men. And whosoever 'speaketh a word against the Son of man, it

‘ shall be forgiven him : but whosoever speak-  
 ‘ eth against the Holy Ghost, it shall not be  
 ‘ forgiven him, neither in this world, neither  
 ‘ in the world to come.

‘ Either make the tree good, and his fruit  
 ‘ good ; or else make the tree corrupt, and his  
 ‘ fruit corrupt : for the tree is known by his  
 ‘ fruit. O generation of vipers, how can ye,  
 ‘ being evil, speak good things ? for out of the  
 ‘ abundance of the heart the mouth speaketh.  
 ‘ A good man out of the good treasure of the  
 ‘ heart bringeth forth good things : and an evil  
 ‘ man out of the evil treasure bringeth forth  
 ‘ evil things. But I say unto you, That every  
 ‘ idle word that men shall speak, they shall  
 ‘ give account thereof in the day of judgment.  
 ‘ For by thy words thou shalt be justified, and  
 ‘ by thy words thou shalt be condemned.’

Then certain of the scribes and of the  
 Pharisees answered, saying, ‘ Master, we would  
 ‘ see a sign from thee.’

But he answered and said unto them, ‘ An  
 ‘ evil and adulterous generation seeketh after a  
 ‘ sign ; and there shall no sign be given to it,  
 ‘ but the sign of the prophet Jonas : for as  
 ‘ Jonas was three days and three nights in the  
 ‘ whale’s belly ; so shall the Son of man be  
 ‘ three days and three nights in the heart of  
 ‘ the earth. The men of Nineveh shall rise in  
 ‘ judgment with this generation, and shall con-

‘demn it : because they repented at the preaching of Jonas ; and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

‘When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out ; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.’

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, ‘Behold, thy mother and thy brethren stand without, desiring to speak with thee.’

But he answered and said unto him that told him, ‘Who is my mother ? and who are my brethren ?’

And he stretched forth his hand toward his disciples, and said, ‘Behold my mother and

‘ my brethren ! For whosoever shall do the  
 ‘ will of my Father which is in heaven, the  
 ‘ same is my brother, and sister, and mother.’

The same day went Jesus out of the house,  
 and sat by the sea side. And great multitudes  
 were gathered together unto him, so that he  
 went into a ship, and sat; and the whole  
 multitude stood on the shore. And he spake  
 many things unto them in parables, saying,  
 ‘ Behold, a sower went forth to sow; and  
 ‘ when he sowed, some seeds fell by the way  
 ‘ side, and the fowls came and devoured them  
 ‘ up: some fell upon stony places, where they  
 ‘ had not much earth: and forthwith they  
 ‘ sprung up, because they had no deepness of  
 ‘ earth: and when the sun was up, they were  
 ‘ scorched; and because they had no root,  
 ‘ they withered away. And some fell among  
 ‘ thorns; and the thorns sprung up, and choked  
 ‘ them: but other fell into good ground, and  
 ‘ brought forth fruit, some an hundredfold,  
 ‘ some sixtyfold, some thirtyfold. Who hath  
 ‘ ears to hear, let him hear.’

And the disciples came, and said unto him,  
 ‘ Why speakest thou unto them in parables?’

He answered and said unto them, ‘ Because  
 ‘ it is given unto you to know the mysteries  
 ‘ of the kingdom of heaven, but to them it  
 ‘ is not given. For whosoever hath, to him

‘ shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. ‘ Therefore speak I to them in parables : ‘ because they seeing see not ; and hearing ‘ they hear not, neither do they understand. ‘ And in them is fulfilled the prophecy of ‘ Esaias, which saith,

‘ *By hearing ye shall hear, and shall not understand ;*

‘ *and seeing ye shall see, and shall not perceive :*

‘ *for this people’s heart is waxed gross,*

‘ *and their ears are dull of hearing,*

‘ *and their eyes they have closed ;*

‘ *lest at any time they should see with their eyes,*

‘ *and hear with their ears,*

‘ *and should understand with their heart, and*

‘ *should be converted,*

‘ *and I should heal them.*

‘ But blessed are your eyes, for they see : ‘ and your ears, for they hear. For verily I ‘ say unto you, That many prophets and ‘ righteous men have desired to see those ‘ things which ye see, and have not seen ‘ them ; and to hear those things which ye ‘ hear, and have not heard them.

‘ Hear ye therefore the parable of the sower. ‘ When any one heareth the word of the kingdom, and understandeth it not, then cometh

‘ the wicked one, and catcheth away that  
 ‘ which was sown in his heart. This is he  
 ‘ which received seed by the way side. But  
 ‘ he that received the seed into stony places,  
 ‘ the same is he that heareth the word, and  
 ‘ anon with joy receiveth it; yet hath he not  
 ‘ root in himself, but dureth for a while: for  
 ‘ when tribulation or persecution ariseth be-  
 ‘ cause of the word, by and by he is offended.  
 ‘ He also that received seed among the thorns  
 ‘ is he that heareth the word; and the care of  
 ‘ this world, and the deceitfulness of riches,  
 ‘ choke the word, and he becometh unfruitful.  
 ‘ But he that received seed into the good  
 ‘ ground is he that heareth the word, and  
 ‘ understandeth it; which also beareth fruit,  
 ‘ and bringeth forth, some an hundredfold,  
 ‘ some sixty, some thirty.’

Another parable put he forth unto them,  
 saying, ‘ The kingdom of heaven is likened  
 ‘ unto a man which sowed good seed in his  
 ‘ field: but while men slept, his enemy came  
 ‘ and sowed tares among the wheat, and went  
 ‘ his way. But when the blade was sprung  
 ‘ up, and brought forth fruit, then appeared  
 ‘ the tares also. So the servants of the  
 ‘ householder came and said unto him, “ Sir,  
 ‘ didst not thou sow good seed in thy field?  
 ‘ from whence then hath it tares?” He said  
 ‘ unto them, “ An enemy hath done this.”

‘The servants said unto him, “Wilt thou  
‘then that we go and gather them up?”  
‘But he said, “Nay ; lest while ye gather  
‘up the tares, ye root up also the wheat  
‘with them. Let both grow together until  
‘the harvest : and in the time of harvest I  
‘will say to the reapers, Gather ye together  
‘first the tares, and bind them in bundles to  
‘burn them : but gather the wheat into my  
‘barn.”’

Another parable put he forth unto them,  
saying, ‘The kingdom of heaven is like to a  
‘grain of mustard seed, which a man took,  
‘and sowed in his field : which indeed is the  
‘least of all seeds : but when it is grown, it is  
‘the greatest among herbs, and becometh a  
‘tree, so that the birds of the air come and  
‘lodge in the branches thereof.’

Another parable spake he unto them ; ‘The  
‘kingdom of heaven is like unto leaven, which  
‘a woman took, and hid in three measures of  
‘meal, till the whole was leavened.’

All these things spake Jesus unto the multi-  
tude in parables ; and without a parable spake  
he not unto them : that it might be fulfilled  
which was spoken by the prophet, saying,

*I will open my mouth in parables ;*

*I will utter things which have been kept secret  
from the foundation of the world.*

Then Jesus sent the multitude away, and



went into the house: and his disciples came unto him, saying, 'Declare unto us the parable of the tares of the field.'

He answered and said unto them, 'He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

'Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

'Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

‘ Again, the kingdom of heaven is like unto  
‘ a net, that was cast into the sea, and gathered  
‘ of every kind: which, when it was full,  
‘ they drew to shore, and sat down, and  
‘ gathered the good into vessels, but cast the  
‘ bad away. So shall it be at the end of the  
‘ world: the angels shall come forth, and  
‘ sever the wicked from among the just, and  
‘ shall cast them into the furnace of fire: there  
‘ shall be wailing and gnashing of teeth.’

Jesus saith unto them, ‘ Have ye understood  
‘ all these things?’

They say unto him, ‘ Yea, Lord.’

Then said he unto them, ‘ Therefore every  
‘ scribe which is instructed unto the kingdom  
‘ of heaven is like unto a man that is an house-  
‘ holder, which bringeth forth out of his  
‘ treasure things new and old.’

And it came to pass, that when Jesus had  
finished these parables, he departed thence.  
And when he was come into his own country,  
he taught them in their synagogue, insomuch  
that they were astonished, and said, ‘ Whence  
‘ hath this man this wisdom, and these mighty  
‘ works? Is not this the carpenter’s son? is  
‘ not his mother called Mary? and his brethren,  
‘ James, and Joses, and Simon, and Judas?  
‘ and his sisters, are they not all with us?  
‘ Whence then hath this man all these things?’

And they were offended in him. But Jesus

said unto them, 'A prophet is not without honour, save in his own country, and in his own house.'

And he did not many mighty works there, because of their unbelief.

At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, 'This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.'

For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, 'It is not lawful for thee to have her.'

And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, 'Give me here John Baptist's head in a charger.'

And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her

mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, 'This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.'

But Jesus said unto them, 'They need not depart; give ye them to eat.'

And they say unto him, 'We have here but five loaves, and two fishes.'

He said, 'Bring them hither to me.'

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the

other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, 'It is a spirit;' and they cried out for fear. But straightway Jesus spake unto them, saying, 'Be of good cheer; it is I; be not afraid.'

And Peter answered him and said, 'Lord, 'if it be thou, bid me come unto thee on the 'water.'

And he said, 'Come.'

And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Lord, save me.'

And immediately Jesus stretched forth his hand, and caught him, and said unto him, 'O 'thou of little faith, wherefore didst thou 'doubt?'

And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, 'Of a 'truth thou art the Son of God.'

And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, ‘Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.’

But he answered and said unto them, ‘Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, *Honour thy father and mother*: and, *He that curseth father or mother, let him die the death*. But ye say, “Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free.” Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying,

‘*This people draweth nigh unto me with their mouth, and honoureth me with their lips;*  
‘*but their heart is far from me.*

*‘ But in vain they do worship me,  
‘ teaching for doctrines the commandments  
‘ of men.’*

And he called the multitude, and said unto them, ‘ Hear, and understand : not that which  
‘ goeth into the mouth defileth a man ; but  
‘ that which cometh out of the mouth, this  
‘ defileth a man.’

Then came his disciples, and said unto him,  
‘ Knowest thou that the Pharisees were offended  
‘ after they heard this saying ?’

But he answered and said, ‘ Every plant  
‘ which my heavenly Father hath not planted,  
‘ shall be rooted up. Let them alone : they  
‘ be blind leaders of the blind. And if the  
‘ blind lead the blind, both shall fall into the  
‘ ditch.’

Then answered Peter and said unto him,  
‘ Declare unto us this parable.’

And Jesus said, ‘ Are ye also yet without  
‘ understanding ? Do not ye yet understand,  
‘ that whatsoever entereth in at the mouth  
‘ goeth into the belly, and is cast out into the  
‘ draught ? But those things which proceed out  
‘ of the mouth come forth from the heart ; and  
‘ they defile the man. For out of the heart pro-  
‘ ceed evil thoughts, murders, adulteries, fornications,  
‘ thefts, false witness, blasphemies : these  
‘ are the things which defile a man : but to eat  
‘ with unwashen hands defileth not a man.’

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.'

But he answered her not a word. And his disciples came and besought him, saying, 'Send her away; for she crieth after us.'

But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'

Then came she and worshipped him, saying, 'Lord, help me.'

But he answered and said, 'It is not meet to take the children's bread, and to cast it to dogs.'

And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'

Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt.'

And her daughter was made whole from that very hour.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb,



maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Then Jesus called his disciples unto him, and said, 'I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.'

And his disciples say unto him, 'Whence should we have so much bread in the wilderness, as to fill so great a multitude?'

And Jesus saith unto them, 'How many loaves have ye?'

And they said, 'Seven, and a few little fishes.'

And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

The Pharisees also with the Sadducees came,

and tempting, desired him that he would shew them a sign from heaven. He answered and said unto them, 'When it is evening, ye say, It will be fair weather : for the sky is red. And in the morning, It will be foul weather to day : for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times ? A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas.'

And he left them, and departed.

And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, 'Take heed and beware of the leaven of the Pharisees and of the Sadducees.'

And they reasoned among themselves, saying, 'It is because we have taken no bread.'

Which when Jesus perceived, he said unto them, 'O ye of little faith, why reason ye among yourselves, because ye have brought no bread ? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up ? Neither the seven loaves of the four thousand, and how many baskets ye took up ? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees ?'

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, 'Whom do men say that I, the Son of man, am?'

And they said, 'Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.'

He saith unto them, 'But whom say ye that I am?'

And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'

And Jesus answered and said unto him, 'Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.'

Then charged he his disciples that they should tell no man that he was Jesus the Christ.

FROM that time forth began Jesus to shew

unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, 'Be it far from thee, Lord: this shall not be unto thee.'

But he turned, and said unto Peter, 'Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.'

Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.'

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine

as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, 'Lord, 'it is good for us to be here: if thou wilt, 'let us make here three tabernacles; one for 'thee, and one for Moses, and one for Elias.'

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear 'ye him.'

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, 'Arise, and be not afraid.'

And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no 'man, until the Son of man be risen again 'from the dead.'

And his disciples asked him, saying, 'Why 'then say the scribes that Elias must first 'come?'

And Jesus answered and said unto them, 'Elias truly shall first come, and restore all 'things. But I say unto you, That Elias is 'come already, and they knew him not, but 'have done unto him whatsoever they listed.

‘Likewise shall also the Son of man suffer of them.’

Then the disciples understood that he spake unto them of John the Baptist.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, ‘Lord, have mercy on my son, for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him.’

Then Jesus answered and said, ‘O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.’

And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, ‘Why could not we cast him out?’

And Jesus said unto them, ‘Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.’

And while they abode in Galilee, Jesus said

unto them, 'The Son of man shall be betrayed  
'into the hands of men: and they shall kill  
'him, and the third day he shall be raised  
'again.'

And they were exceeding sorry.

And when they were come to Capernaum,  
they that received tribute money came to Peter,  
and said, 'Doth not your master pay tribute?'

He saith, 'Yes.'

And when he was come into the house, Jesus  
prevented him, saying, 'What thinkest thou,  
'Simon? of whom do the kings of the earth  
'take custom or tribute? of their own children,  
'or of strangers?'

Peter saith unto him, 'Of strangers.'

Jesus saith unto him, 'Then are the children  
'free. Notwithstanding, lest we should offend  
'them, go thou to the sea, and cast an hook,  
'and take up the fish that first cometh up;  
'and when thou hast opened his mouth, thou  
'shalt find a piece of money: that take, and  
'give unto them for me and thee.'

At the same time came the disciples unto  
Jesus, saying, 'Who is the greatest in the  
'kingdom of heaven?'

And Jesus called a little child unto him, and  
set him in the midst of them, and said, 'Verily  
'I say unto you, Except ye be converted, and  
'become as little children, ye shall not enter  
'into the kingdom of heaven. Whosoever

‘ therefore shall humble himself as this little  
‘ child, the same is greatest in the kingdom of  
‘ heaven. And whoso shall receive one such  
‘ little child in my name receiveth me. But  
‘ whoso shall offend one of these little ones  
‘ which believe in me, it were better for him  
‘ that a millstone were hanged about his neck,  
‘ and that he were drowned in the depth of  
‘ the sea. Woe unto the world because of  
‘ offences ! for it must needs be that offences  
‘ come ; but woe to that man by whom the  
‘ offence cometh !

‘ Wherefore if thy hand or thy foot offend  
‘ thee, cut them off, and cast them from thee :  
‘ it is better for thee to enter into life halt or  
‘ maimed, rather than having two hands or  
‘ two feet to be cast into everlasting fire. And  
‘ if thine eye offend thee, pluck it out, and  
‘ cast it from thee : it is better for thee  
‘ to enter into life with one eye, rather  
‘ than having two eyes to be cast into hell  
‘ fire.

‘ Take heed that ye despise not one of these  
‘ little ones ; for I say unto you, That in  
‘ heaven their angels do always behold the  
‘ face of my Father which is in heaven. For  
‘ the Son of man is come to save that which  
‘ was lost. How think ye ? if a man have an  
‘ hundred sheep, and one of them be gone  
‘ astray, doth he not leave the ninety and nine,



‘and goeth into the mountains, and seeketh  
 ‘that which is gone astray? And if so be  
 ‘that he find it, verily I say unto you, he  
 ‘rejoiceth more of that sheep, than of the  
 ‘ninety and nine which went not astray.  
 ‘Even so it is not the will of your Father  
 ‘which is in heaven, that one of these little  
 ‘ones should perish.

‘Moreover, if thy brother shall trespass against  
 ‘thee, go and tell him his fault between thee  
 ‘and him alone: if he shall hear thee, thou  
 ‘hast gained thy brother. But if he will not  
 ‘hear thee, then take with thee one or two more,  
 ‘that in the mouth of two or three witnesses  
 ‘every word may be established. And if he  
 ‘shall neglect to hear them, tell it unto the  
 ‘church: but if he neglect to hear the church,  
 ‘let him be unto thee as an heathen man and  
 ‘a publican.

‘Verily I say unto you, Whatsoever ye shall  
 ‘bind on earth shall be bound in heaven: and  
 ‘whatsoever ye shall loose on earth shall be  
 ‘loosed in heaven. Again I say unto you,  
 ‘That if two of you shall agree on earth as  
 ‘touching any thing that they shall ask, it  
 ‘shall be done for them of my Father which  
 ‘is in heaven. For where two or three are  
 ‘gathered together in my name, there am I in  
 ‘the midst of them.’

Then came Peter to him, and said, ‘Lord,

‘how oft shall my brother sin against me, and  
‘I forgive him? till seven times?’

Jesus saith unto him, ‘I say not unto thee,  
‘Until seven times: but, Until seventy times  
‘seven. Therefore is the kingdom of heaven  
‘likened unto a certain king, which would take  
‘account of his servants. And when he had  
‘begun to reckon, one was brought unto him  
‘which owed him ten thousand talents. But  
‘forasmuch as he had not to pay, his lord  
‘commanded him to be sold, and his wife, and  
‘children, and all that he had, and payment to  
‘be made. The servant therefore fell down,  
‘and worshipped him, saying, “Lord, have  
‘patience with me, and I will pay thee all.”  
‘Then the lord of that servant was moved  
‘with compassion, and loosed him, and forgave  
‘him the debt. But the same servant went  
‘out, and found one of his fellowservants,  
‘which owed him an hundred pence: and he  
‘laid hands on him, and took him by the  
‘throat, saying, “Pay me that thou owest.”  
‘And his fellowservant fell down at his feet,  
‘and besought him, saying, “Have patience  
‘with me, and I will pay thee all.” And  
‘he would not: but went and cast him  
‘into prison, till he should pay the debt. So  
‘when his fellowservants saw what was done,  
‘they were very sorry, and came and told  
‘unto their lord all that was done. Then

‘his lord, after that he had called him, said unto him, “O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?” And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.’

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

The Pharisees also came unto him, tempting him, and saying unto him, ‘Is it lawful for a man to put away his wife for every cause?’

And he answered and said unto them, ‘Have ye not read, that he which made them at the beginning, made them male and female, and said, *For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?* Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.’

They say unto him, ‘Why did Moses then

‘command to give a writing of divorcement,  
‘and to put her away?’

He saith unto them, ‘Moses because of the  
‘hardness of your hearts suffered you to put  
‘away your wives: but from the beginning it  
‘was not so. And I say unto you, Whoso-  
‘ever shall put away his wife, except it be for  
‘fornication, and shall marry another, com-  
‘mitteth adultery: and whoso marrieth her  
‘which is put away doth commit adultery.’

His disciples say unto him, ‘If the case of  
‘the man be so with his wife, it is not good  
‘to marry.’

But he said unto them, ‘All men cannot  
‘receive this saying, save they to whom it is  
‘given. For there are some eunuchs, which  
‘were so born from their mother’s womb:  
‘and there are some eunuchs, which were  
‘made eunuchs of men: and there be eunuchs,  
‘which have made themselves eunuchs for the  
‘kingdom of heaven’s sake. He that is able  
‘to receive it, let him receive it.’

Then were there brought unto him little  
children, that he should put his hands on  
them, and pray: and the disciples rebuked  
them. But Jesus said, ‘Suffer little children,  
‘and forbid them not, to come unto me: for  
‘of such is the kingdom of heaven.’

And he laid his hands on them, and de-  
parted thence.

And, behold, one came and said unto him, 'Good Master, what good thing shall I do, that I may have eternal life?'

And he said unto him, 'Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.'

He saith unto him, 'Which?'

Jesus said, '*Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.*'

The young man saith unto him, 'All these things have I kept from my youth up: what lack I yet?'

Jesus said unto him, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.'

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples, 'Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.'

When his disciples heard it, they were

exceedingly amazed, saying, ‘Who then can  
‘be saved?’

But Jesus beheld them, and said unto them,  
‘With men this is impossible, but with God  
‘all things are possible.’

Then answered Peter and said unto him,  
‘Behold, we have forsaken all, and followed  
‘thee; what shall we have therefore?’

And Jesus said unto them, ‘Verily I say  
‘unto you, That ye which have followed me,  
‘in the regeneration when the Son of man  
‘shall sit in the throne of his glory, ye also  
‘shall sit upon twelve thrones, judging the  
‘twelve tribes of Israel. And every one that  
‘hath forsaken houses, or brethren, or sisters,  
‘or father, or mother, or wife, or children,  
‘or lands, for my name’s sake, shall receive  
‘an hundredfold, and shall inherit everlasting  
‘life. But many that are first shall be last;  
‘and the last shall be first. For the king-  
‘dom of heaven is like unto a man that  
‘is an householder, which went out early in  
‘the morning to hire labourers into his vine-  
‘yard. And when he had agreed with the  
‘labourers for a penny a day, he sent them  
‘into his vineyard. And he went out about  
‘the third hour, and saw others standing idle  
‘in the marketplace, and said unto them;  
‘“Go ye also into the vineyard, and whatso-  
‘ever is right I will give you.” And they

' went their way. Again he went out about  
 ' the sixth and ninth hour, and did likewise.  
 ' And about the eleventh hour he went out,  
 ' and found others standing idle, and saith unto  
 ' them, "Why stand ye here all the day idle?"  
 ' They say unto him, "Because no man hath  
 ' hired us." He saith unto them, "Go ye  
 ' also into the vineyard; and whatsoever is  
 ' right, that shall ye receive." So when even  
 ' was come, the lord of the vineyard saith  
 ' unto his steward, "Call the labourers, and  
 ' give them their hire, beginning from the last  
 ' unto the first." And when they came that  
 ' were hired about the eleventh hour, they  
 ' received every man a penny. But when the  
 ' first came, they supposed that they should  
 ' have received more; and they likewise re-  
 ' ceived every man a penny. And when they  
 ' had received it, they murmured against the  
 ' goodman of the house, saying, "These last  
 ' have wrought but one hour, and thou hast  
 ' made them equal unto us, which have borne  
 ' the burden and heat of the day." But he  
 ' answered one of them, and said, "Friend,  
 ' I do thee no wrong: didst not thou agree  
 ' with me for a penny? Take that thine is, and  
 ' go thy way: I will give unto this last, even  
 ' as unto thee. Is it not lawful for me to do  
 ' what I will with mine own? Is thine eye  
 ' evil, because I am good?" So the last shall

‘be first, and the first last : for many be called,  
‘but few chosen.’

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, ‘Behold, we go up to Jerusalem ;  
‘and the Son of man shall be betrayed unto the  
‘chief priests and unto the scribes, and they  
‘shall condemn him to death, and shall deliver  
‘him to the Gentiles to mock, and to scourge,  
‘and to crucify him : and the third day he shall  
‘rise again.’

Then came to him the mother of Zebedee’s children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, ‘What wilt thou?’

She saith unto him, ‘Grant that these my  
‘two sons may sit, the one on thy right hand,  
‘and the other on the left, in thy kingdom.’

But Jesus answered and said, ‘Ye know not  
‘what ye ask. Are ye able to drink of the cup  
‘that I shall drink of, and to be baptized with  
‘the baptism that I am baptized with?’

They say unto him, ‘We are able.’

And he saith unto them, ‘Ye shall drink  
‘indeed of my cup, and be baptized with the  
‘baptism that I am baptized with : but to sit  
‘on my right hand, and on my left, is not  
‘mine to give, but it shall be given to them  
‘for whom it is prepared of my Father.’



And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, 'Ye know that the princes of the 'Gentiles exercise dominion over them, and 'they that are great exercise authority upon 'them. But it shall not be so among you : 'but whosoever will be great among you, let 'him be your minister ; and whosoever will be 'chief among you, let him be your servant : 'even as the Son of man came not to be 'ministered unto, but to minister, and to give 'his life a ransom for many.'

And as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, 'Have mercy on us, O Lord, thou son of 'David.'

And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, 'Have mercy on us, O Lord, 'thou son of David.'

And Jesus stood still, and called them, and said, 'What will ye that I shall do unto you?'

They say unto him, 'Lord, that our eyes 'may be opened.'

So Jesus had compassion on them, and touched their eyes : and immediately their eyes received sight, and they followed him.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, 'Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. And if any man say ought unto you, ye shall say, "The Lord hath need of them ;" and straightway he will send them.'

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

*Tell ye the daughter of Sion,  
Behold, thy King cometh unto thee,  
meek, and sitting upon an ass,  
and a colt, the foal of an ass.*

And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying,

'Hosanna to the son of David :

'*Blessed is he that cometh in the name of the Lord ;*

'Hosanna in the highest.'

And when he was come into Jerusalem, all the city was moved, saying, 'Who is this?'

And the multitude said, 'This is Jesus the  
'prophet of Nazareth of Galilee.'

And Jesus went into the temple of God,  
and cast out all them that sold and bought in  
the temple, and overthrew the tables of the  
money-changers, and the seats of them that  
sold doves, and said unto them, 'It is written,  
'*My house shall be called the house of prayer ; but  
'ye have made it a den of thieves.'*

And the blind and the lame came to him in  
the temple ; and he healed them. And when  
the chief priests and scribes saw the wonderful  
things that he did, and the children crying in  
the temple, and saying, 'Hosanna to the son  
'of David ;' they were sore displeased, and  
said unto him, 'Hearest thou what these say ?'

And Jesus saith unto them, 'Yea ; have ye  
'never read,

'*Out of the mouth of babes and sucklings thou  
'hast perfected praise ?'*

And he left them, and went out of the city  
into Bethany ; and he lodged there.

Now in the morning as he returned into the  
city, he hungered. And when he saw a fig tree  
in the way, he came to it, and found nothing  
thereon but leaves only, and said unto it, 'Let  
'no fruit grow on thee henceforward for ever.'

And presently the fig tree withered away.  
And when the disciples saw it, they marvelled,

saying, 'How soon is the fig tree withered away!'

Jesus answered and said unto them, 'Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, "Be thou removed, and be thou cast into the sea;" it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.'

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, 'By what authority doest thou these things? and who gave thee this authority?'

And Jesus answered and said unto them, 'I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?'

And they reasoned with themselves, saying, 'If we shall say, From heaven; he will say unto us, "Why did ye not then believe him?" But if we shall say, Of men; we fear the people; for all hold John as a prophet.'

And they answered Jesus, and said, 'We cannot tell.'

And he said unto them, 'Neither tell I you by what authority I do these things.'

‘ But what think ye? A certain man had  
 ‘ two sons; and he came to the first, and  
 ‘ said, “ Son, go work to day in my vine-  
 ‘ yard.” He answered and said, “ I will not : ”  
 ‘ but afterward he repented, and went. And  
 ‘ he came to the second, and said likewise.  
 ‘ And he answered and said, “ I go, sir : ” and  
 ‘ went not. Whether of them twain did the  
 ‘ will of his father? ’

They say unto him, ‘ The first.’

Jesus saith unto them, ‘ Verily I say unto  
 ‘ you, That the publicans and the harlots go  
 ‘ into the kingdom of God before you. For  
 ‘ John came unto you in the way of right-  
 ‘ eousness, and ye believed him not: but the  
 ‘ publicans and the harlots believed him: and  
 ‘ ye when ye had seen it, repented not after-  
 ‘ ward, that ye might believe him.

‘ Hear another parable: There was a certain  
 ‘ householder, which planted a vineyard, and  
 ‘ hedged it round about, and digged a wine-  
 ‘ press in it, and built a tower, and let it out  
 ‘ to husbandmen, and went into a far country:  
 ‘ and when the time of the fruit drew near,  
 ‘ he sent his servants to the husbandmen, that  
 ‘ they might receive the fruits of it. And the  
 ‘ husbandmen took his servants, and beat one,  
 ‘ and killed another, and stoned another.  
 ‘ Again, he sent other servants more than the  
 ‘ first: and they did unto them likewise. But

‘last of all, he sent unto them his son, saying,  
‘“They will reverence my son.” But when  
‘the husbandmen saw the son, they said  
‘among themselves, “This is the heir; come,  
‘let us kill him, and let us seize on his inheritance.” And they caught him, and cast  
‘him out of the vineyard, and slew him.  
‘When the lord therefore of the vineyard  
‘cometh, what will he do unto those husbandmen?’

They say unto him, ‘He will miserably  
‘destroy those wicked men, and will let  
‘out his vineyard unto other husbandmen,  
‘which shall render him the fruits in their  
‘seasons.’

Jesus saith unto them, ‘Did ye never read  
‘in the scriptures,

‘*The stone which the builders rejected,*

‘*the same is become the head of the corner :*

‘*this is the Lord’s doing,*

‘*and it is marvellous in our eyes ?*

‘Therefore say I unto you, The kingdom of  
‘God shall be taken from you, and given to a  
‘nation bringing forth the fruits thereof. And  
‘whosoever shall fall on this stone shall be  
‘broken: but on whomsoever it shall fall, it  
‘will grind him to powder.’

And when the chief priests and Pharisees had  
heard his parables, they perceived that he spake  
of them. But when they sought to lay hands

on him, they feared the multitude, because they took him for a prophet.

And Jesus answered and spake unto them again by parables, and said, 'The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage."' But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had

‘not on a wedding garment : and he saith unto him, “ Friend, how camest thou in hither, ‘not having a wedding garment?” And he ‘was speechless. Then said the king to the ‘servants, “ Bind him hand and foot, and ‘take him away, and cast him into outer darkness ; there shall be weeping and gnashing ‘of teeth.” For many are called, but few are ‘chosen.’

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, ‘Master, we know ‘that thou art true, and teachest the way of ‘God in truth, neither carest thou for any ‘man ; for thou regardest not the person of ‘men. Tell us therefore, What thinkest thou ? ‘Is it lawful to give tribute unto Cæsar, or ‘not?’

But Jesus perceived their wickedness, and said, ‘Why tempt ye me, ye hypocrites ? ‘Shew me the tribute money.’

And they brought unto him a penny. And he saith unto them, ‘Whose is this image ‘and superscription?’

They say unto him, ‘Cæsar’s.’

Then saith he unto them, ‘Render there-  
‘fore unto Cæsar the things which are  
‘Cæsar’s ; and unto God the things that are  
‘God’s.’



When they had heard these words, they marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, ‘Master, Moses said, *If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.* Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.’

Jesus answered and said unto them, ‘Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*’

And when the multitude heard this, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, ‘Master, which is the great ‘commandment in the law?’

Jesus said unto him, ‘*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* This is the ‘first and great commandment. And the ‘second is like unto it, *Thou shalt love thy neighbour as thyself.* On these two commandments hang all the law and the ‘prophets.’

While the Pharisees were gathered together, Jesus asked them, saying, ‘What think ye of ‘Christ? whose son is he?’

They say unto him, ‘The son of David.’

He saith unto them, ‘How then doth David ‘in spirit call him Lord, saying,

‘*The Lord said unto my Lord, Sit thou on my right hand,*

‘*till I make thine enemies thy footstool;*

‘If David then call him Lord, how is he ‘his son?’

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Then spake Jesus to the multitude, and to his disciples, saying, ‘The scribes and the

‘Pharisees sit in Moses’ seat: all therefore  
 ‘whatsoever they bid you observe, that observe  
 ‘and do; but do not ye after their works:  
 ‘for they say, and do not. For they bind  
 ‘heavy burdens and grievous to be borne, and  
 ‘lay them on men’s shoulders; but they  
 ‘themselves will not move them with one of  
 ‘their fingers. But all their works they do  
 ‘for to be seen of men: they make broad  
 ‘their phylacteries, and enlarge the borders  
 ‘of their garments, and love the uppermost  
 ‘rooms at feasts, and the chief seats in the  
 ‘synagogues, and greetings in the markets,  
 ‘and to be called of men, Rabbi, Rabbi. But  
 ‘be not ye called Rabbi: for one is your  
 ‘Master, even Christ; and all ye are brethren.  
 ‘And call no man your father upon the earth:  
 ‘for one is your Father, which is in heaven.  
 ‘Neither be ye called masters: for one is your  
 ‘Master, even Christ. But he that is greatest  
 ‘among you shall be your servant. And who-  
 ‘soever shall exalt himself shall be abased;  
 ‘and he that shall humble himself shall be  
 ‘exalted.

‘But woe unto you, scribes and Pharisees,  
 ‘hypocrites! for ye shut up the kingdom of  
 ‘heaven against men: for ye neither go in  
 ‘yourselves, neither suffer ye them that are  
 ‘entering to go in. Woe unto you, scribes  
 ‘and Pharisees, hypocrites! for ye devour

‘widows’ houses, and for a pretence make  
‘long prayer: therefore ye shall receive the  
‘greater damnation. Woe unto you, scribes  
‘and Pharisees, hypocrites! for ye compass  
‘sea and land to make one proselyte, and  
‘when he is made, ye make him twofold more  
‘the child of hell than yourselves. Woe unto  
‘you, ye blind guides, which say, “Whosoever  
‘shall swear by the temple, it is nothing; but  
‘whosoever shall swear by the gold of the  
‘temple, he is a debtor!” Ye fools and  
‘blind: for whether is greater, the gold, or  
‘the temple that sanctifieth the gold? And,  
‘“Whosoever shall swear by the altar, it is  
‘nothing; but whosoever sweareth by the  
‘gift that is upon it, he is guilty.” Ye fools  
‘and blind: for whether is greater, the gift,  
‘or the altar that sanctifieth the gift? Whoso  
‘therefore shall swear by the altar, sweareth  
‘by it, and by all things thereon. And whoso  
‘shall swear by the temple, sweareth by it,  
‘and by him that dwelleth therein. And he  
‘that shall swear by heaven, sweareth by the  
‘throne of God, and by him that sitteth there-  
‘on. Woe unto you, scribes and Pharisees,  
‘hypocrites! for ye pay tithe of mint and  
‘anise and cummin, and have omitted the  
‘weightier matters of the law, judgment,  
‘mercy, and faith: these ought ye to have  
‘done, and not to leave the other undone.

'Ye blind guides, which strain at a gnat, and  
 'swallow a camel. Woe unto you, scribes and  
 'Pharisees, hypocrites! for ye make clean the  
 'outside of the cup and of the platter, but  
 'within they are full of extortion and excess.  
 'Thou blind Pharisee, cleanse first that which  
 'is within the cup and platter, that the outside  
 'of them may be clean also. Woe unto you,  
 'scribes and Pharisees, hypocrites! for ye are  
 'like unto whited sepulchres, which indeed  
 'appear beautiful outward, but are within full  
 'of dead men's bones, and of all uncleanness.  
 'Even so ye also outwardly appear righteous  
 'unto men, but within ye are full of hypocrisy  
 'and iniquity. Woe unto you, scribes and  
 'Pharisees, hypocrites! because ye build the  
 'tombs of the prophets, and garnish the sepul-  
 'chres of the righteous, and say, If we had  
 'been in the days of our fathers, we would  
 'not have been partakers with them in the  
 'blood of the prophets. Wherefore ye be  
 'witnesses unto yourselves, that ye are the  
 'children of them which killed the prophets.  
 'Fill ye up then the measure of your fathers.  
 'Ye serpents, ye generation of vipers, how  
 'can ye escape the damnation of hell? Where-  
 'fore, behold, I send unto you prophets, and  
 'wise men, and scribes: and some of them  
 'ye shall kill and crucify; and some of them  
 'shall ye scourge in your synagogues, and

‘persecute them from city to city: that  
 ‘upon you may come all the righteous blood  
 ‘shed upon the earth, from the blood of  
 ‘righteous Abel unto the blood of Zacharias  
 ‘son of Barachias, whom ye slew between  
 ‘the temple and the altar. Verily I say unto  
 ‘you, All these things shall come upon this  
 ‘generation.

‘O Jerusalem, Jerusalem, thou that killest the  
 ‘prophets, and stonest them which are sent  
 ‘unto thee, how often would I have gathered  
 ‘thy children together, even as a hen gathereth  
 ‘her chickens under her wings, and ye would  
 ‘not! Behold, your house is left unto you  
 ‘desolate. For I say unto you, Ye shall not  
 ‘see me henceforth, till ye shall say,

‘*Blessed is he that cometh in the name of the*  
 ‘*Lord.*’

AND Jesus went out, and departed from the  
 temple: and his disciples came to him for to  
 shew him the buildings of the temple. And  
 Jesus said unto them, ‘See ye not all these  
 ‘things? Verily I say unto you, There shall  
 ‘not be left here one stone upon another, that  
 ‘shall not be thrown down.’

And as he sat upon the mount of Olives,  
 the disciples came unto him privately, saying,  
 ‘Tell us, when shall these things be? and

‘ what shall be the sign of thy coming, and of  
‘ the end of the world ? ’

And Jesus answered and said unto them,  
‘ Take heed that no man deceive you. For  
‘ many shall come in my name, saying, I am  
‘ Christ ; and shall deceive many. And ye  
‘ shall hear of wars and rumours of wars : see  
‘ that ye be not troubled : for all these things  
‘ must come to pass, but the end is not yet.  
‘ For nation shall rise against nation, and king-  
‘ dom against kingdom : and there shall be  
‘ famines, and pestilences, and earthquakes, in  
‘ divers places. All these are the beginning  
‘ of sorrows. Then shall they deliver you up  
‘ to be afflicted, and shall kill you : and ye  
‘ shall be hated of all nations for my name’s  
‘ sake. And then shall many be offended, and  
‘ shall betray one another, and shall hate one  
‘ another. And many false prophets shall rise,  
‘ and shall deceive many. And because iniquity  
‘ shall abound, the love of many shall wax  
‘ cold. But he that shall endure unto the  
‘ end, the same shall be saved. And this  
‘ gospel of the kingdom shall be preached in  
‘ all the world for a witness unto all nations ;  
‘ and then shall the end come. When ye  
‘ therefore shall see the abomination of desola-  
‘ tion, spoken of by Daniel the prophet, stand  
‘ in the holy place, whoso readeth, let him  
‘ understand : then let them which be in

‘Judæa flee into the mountains: let him  
‘which is on the housetop not come down to  
‘take any thing out of his house: neither let  
‘him which is in the field return back to take  
‘his clothes. And woe unto them that are  
‘with child, and to them that give suck in  
‘those days! But pray ye that your flight be  
‘not in the winter, neither on the sabbath  
‘day: for then shall be great tribulation,  
‘such as was not since the beginning of the  
‘world to this time, no, nor ever shall  
‘be.

‘And except those days should be shortened,  
‘there should no flesh be saved: but for the  
‘elect’s sake those days shall be shortened.  
‘Then if any man shall say unto you, “Lo,  
‘here is Christ, or there;” believe it not.  
‘For there shall arise false Christs, and false  
‘prophets, and shall shew great signs and  
‘wonders; insomuch that, if it were possible,  
‘they shall deceive the very elect. Behold, I  
‘have told you before. Wherefore if they  
‘shall say unto you, “Behold, he is in the  
‘desert;” go not forth: “behold, he is in the  
‘secret chambers;” believe it not. For as the  
‘lightning cometh out of the east, and shineth  
‘even unto the west; so shall also the coming  
‘of the Son of man be. For wheresoever the  
‘carcase is, there will the eagles be gathered  
‘together. Immediately after the tribulation



‘ of those days shall the sun be darkened, and  
 ‘ the moon shall not give her light, and the  
 ‘ stars shall fall from heaven, and the powers  
 ‘ of the heavens shall be shaken : and then  
 ‘ shall appear the sign of the Son of man in  
 ‘ heaven : and then shall all the tribes of the  
 ‘ earth mourn, and they shall see the Son of  
 ‘ man coming in the clouds of heaven with  
 ‘ power and great glory. And he shall send  
 ‘ his angels with a great sound of a trumpet,  
 ‘ and they shall gather together his elect from  
 ‘ the four winds, from one end of heaven to  
 ‘ the other.

‘ Now learn a parable of the fig tree : When  
 ‘ his branch is yet tender, and putteth forth  
 ‘ leaves, ye know that summer is nigh : so  
 ‘ likewise ye, when ye shall see all these  
 ‘ things, know that it is near, even at the  
 ‘ doors. Verily I say unto you, This genera-  
 ‘ tion shall not pass, till all these things be  
 ‘ fulfilled. Heaven and earth shall pass away,  
 ‘ but my words shall not pass away. But of  
 ‘ that day and hour knoweth no man, no, not  
 ‘ the angels of heaven, but my Father only.  
 ‘ But as the days of Noe were, so shall also  
 ‘ the coming of the Son of man be. For as  
 ‘ in the days that were before the flood they  
 ‘ were eating and drinking, marrying and  
 ‘ giving in marriage, until the day that Noe  
 ‘ entered into the ark, and knew not until the

‘ flood came, and took them all away : so  
‘ shall also the coming of the Son of man be.  
‘ Then shall two be in the field ; the one  
‘ shall be taken, and the other left. Two  
‘ women shall be grinding at the mill ; the  
‘ one shall be taken, and the other left. Watch  
‘ therefore ; for ye know not what hour your  
‘ Lord doth come. But know this, that if the  
‘ goodman of the house had known in what  
‘ watch the thief would come, he would have  
‘ watched, and would not have suffered his  
‘ house to be broken up. Therefore be ye  
‘ also ready : for in such an hour as ye think  
‘ not the Son of man cometh. Who then is  
‘ a faithful and wise servant, whom his lord  
‘ hath made ruler over his household, to give  
‘ them meat in due season ? Blessed is that  
‘ servant, whom his lord when he cometh  
‘ shall find so doing. Verily I say unto you,  
‘ That he shall make him ruler over all his  
‘ goods. But and if that evil servant shall say  
‘ in his heart, My lord delayeth his coming ;  
‘ and shall begin to smite his fellowservants,  
‘ and to eat and drink with the drunken ; the  
‘ lord of that servant shall come in a day when  
‘ he looketh not for him, and in an hour that  
‘ he is not aware of, and shall cut him asunder,  
‘ and appoint him his portion with the hypo-  
‘ crites : there shall be weeping and gnashing  
‘ of teeth.

‘ Then shall the kingdom of heaven be  
 ‘ likened unto ten virgins, which took their  
 ‘ lamps, and went forth to meet the bride-  
 ‘ groom. And five of them were wise, and  
 ‘ five were foolish. They that were foolish  
 ‘ took their lamps, and took no oil with them :  
 ‘ But the wise took oil in their vessels with  
 ‘ their lamps. While the bridegroom tarried,  
 ‘ they all slumbered and slept. And at midnight  
 ‘ there was a cry made, “ Behold, the bride-  
 ‘ groom cometh ; go ye out to meet him.”  
 ‘ Then all those virgins arose, and trimmed  
 ‘ their lamps. And the foolish said unto the  
 ‘ wise, “ Give us of your oil ; for our lamps  
 ‘ are gone out.” But the wise answered,  
 ‘ saying, “ Not so ; lest there be not enough  
 ‘ for us and you : but go ye rather to  
 ‘ them that sell, and buy for yourselves.”  
 ‘ And while they went to buy, the bride-  
 ‘ groom came ; and they that were ready went  
 ‘ in with him to the marriage : and the door  
 ‘ was shut. Afterward came also the other  
 ‘ virgins, saying, “ Lord, Lord, open to us.”  
 ‘ But he answered and said, “ Verily I say  
 ‘ unto you, I know you not.” Watch there-  
 ‘ fore, for ye know neither the day nor the  
 ‘ hour wherein the Son of man cometh.

‘ For the kingdom of heaven is as a man  
 ‘ travelling into a far country, who called his  
 ‘ own servants, and delivered unto them his

‘ goods. And unto one he gave five talents,  
‘ to another two, and to another one ; to every  
‘ man according to his several ability ; and  
‘ straightway took his journey. Then he that  
‘ had received the five talents went and  
‘ traded with the same, and made them other  
‘ five talents. And likewise he that had re-  
‘ ceived two, he also gained other two. But  
‘ he that had received one went and digged in  
‘ the earth, and hid his lord’s money. After  
‘ a long time the lord of those servants cometh,  
‘ and reckoneth with them. And so he that  
‘ had received five talents came and brought  
‘ other five talents, saying, “ Lord, thou de-  
‘ liveredst unto me five talents : behold, I  
‘ have gained beside them five talents more.”  
‘ His lord said unto him, “ Well done, thou  
‘ good and faithful servant : thou hast been  
‘ faithful over a few things, I will make thee  
‘ ruler over many things : enter thou into  
‘ the joy of thy lord.” He also that had  
‘ received two talents came and said, “ Lord,  
‘ thou deliveredst unto me two talents : be-  
‘ hold, I have gained two other talents beside  
‘ them.” His lord said unto him, “ Well  
‘ done, good and faithful servant ; thou hast  
‘ been faithful over a few things, I will  
‘ make thee ruler over many things : enter  
‘ thou into the joy of thy lord.” Then  
‘ he which had received the one talent came

‘and said, “Lord, I knew thee that thou  
 ‘art an hard man, reaping where thou hast  
 ‘not sown, and gathering where thou hast  
 ‘not strawed : and I was afraid, and went  
 ‘and hid thy talent in the earth : lo, there  
 ‘thou hast that is thine.” His lord answered  
 ‘and said unto him, “Thou wicked and  
 ‘slothful servant, thou knewest that I reap  
 ‘where I sowed not, and gather where I  
 ‘have not strawed : thou oughtest therefore  
 ‘to have put my money to the exchangers,  
 ‘and then at my coming I should have re-  
 ‘ceived mine own with usury. Take there-  
 ‘fore the talent from him, and give it unto  
 ‘him which hath ten talents. For unto every  
 ‘one that hath shall be given, and he shall  
 ‘have abundance : but from him that hath  
 ‘not shall be taken away even that which he  
 ‘hath. And cast ye the unprofitable servant  
 ‘into outer darkness : there shall be weeping  
 ‘and gnashing of teeth.”

‘When the Son of man shall come in his  
 ‘glory, and all the holy angels with him, then  
 ‘shall he sit upon the throne of his glory :  
 ‘and before him shall be gathered all nations :  
 ‘and he shall separate them one from another,  
 ‘as a shepherd divideth his sheep from the  
 ‘goats : and he shall set the sheep on his  
 ‘right hand, but the goats on the left. Then  
 ‘shall the King say unto them on his right

‘hand, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.” Then shall the righteous answer him, saying, “Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?” And the King shall answer and say unto them, “Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Then shall he say also unto them on the left hand, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.” Then shall they also answer him, saying, “Lord, when saw we thee an hungred, or athirst, or a stranger, or naked,

‘or sick, or in prison, and did not minister unto thee?’ Then shall he answer them, saying, “Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.” And these shall go away into everlasting punishment: but the righteous into life eternal.’

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, ‘Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.’

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, ‘Not on the feast day, lest there be an uproar among the people.’

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, ‘To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.’

When Jesus understood it, he said unto them, ‘Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.’

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, ‘What will ye give me, and I will deliver him unto you?’

And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, ‘Where wilt thou that we prepare for thee to eat the passover?’

And he said, ‘Go into the city to such a man, and say unto him, “The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.”’

And the disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come, he sat down



with the twelve. And as they did eat, he said, 'Verily I say unto you, that one of you shall betray me.'

And they were exceeding sorrowful, and began every one of them to say unto him, 'Lord, is it I?'

And he answered and said, 'He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.'

Then Judas, which betrayed him, answered and said, 'Master, is it I?'

He said unto him, 'Thou hast said.'

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat; this is my body.'

And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'

And when they had sung an hymn, they went out into the mount of Olives.

Then saith Jesus unto them, 'All ye shall be offended because of me this night : for it is written,

*'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.'*

'But after I am risen again, I will go before you into Galilee.'

Peter answered and said unto him, 'Though all men shall be offended because of thee, yet will I never be offended.'

Jesus said unto him, 'Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.'

Peter said unto him, 'Though I should die with thee, yet will I not deny thee.'

Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, 'Sit ye here, while I go and pray yonder.'

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, 'My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.'

And he went a little further, and fell on his face, and prayed, saying, 'O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt.'

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter,

‘What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.’

He went away again the second time, and prayed, saying, ‘O my Father, if this cup may not pass away from me, except I drink it, thy will be done.’

And he came and found them asleep again : for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, ‘Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me.’

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, ‘Whomsoever I shall kiss, that same is he : hold him fast.’

And forthwith he came to Jesus, and said, ‘Hail, Master ;’ and kissed him. And Jesus said unto him, ‘Friend, wherefore art thou come ?’

Then came they, and laid hands on Jesus,

and took him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, 'Put up  
'again thy sword into his place: for all they  
'that take the sword shall perish with the  
'sword. Thinkest thou that I cannot now  
'pray to my Father, and he shall presently  
'give me more than twelve legions of angels?  
'But how then shall the scriptures be fulfilled,  
'that thus it must be?'

In that same hour said Jesus to the multitudes, 'Are ye come out as against a thief  
'with swords and staves for to take me? I  
'sat daily with you teaching in the temple,  
'and ye laid no hold on me. But all this  
'was done, that the scriptures of the prophets  
'might be fulfilled.'

Then all the disciples forsook him, and fled.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false

witnesses came, yet found they none. At the last came two false witnesses, and said, 'This fellow said, I am able to destroy the temple of God, and to build it in three days.'

And the high priest arose, and said unto him, 'Answerest thou nothing? what is it which these witness against thee?'

But Jesus held his peace. And the high priest answered and said unto him, 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.'

Jesus saith unto him, 'Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'

Then the high priest rent his clothes, saying, 'He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?'

They answered and said, 'He is guilty of death.'

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, 'Prophesy unto us, thou Christ, Who is he that smote thee?'

Now Peter sat without in the palace: and a damsel came unto him, saying, 'Thou also wast with Jesus of Galilee.'

But he denied before them all, saying, 'I know not what thou sayest.'

And when he was gone out into the porch, another maid saw him, and said unto them that were there, 'This fellow was also with Jesus of Nazareth.'

And again he denied with an oath, 'I do not know the man.'

And after a while came unto him they that stood by, and said to Peter, 'Surely thou also art one of them; for thy speech bewrayeth thee.'

Then began he to curse and to swear, saying, 'I know not the man.'

And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, 'Before the cock crow, thou shalt deny me thrice.'

And he went out, and wept bitterly.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned in that I have betrayed the innocent blood.'

And they said, 'What is that to us? see thou to that.'

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, 'It is not lawful for to put them into the treasury, because it is the price of blood.'

And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

*And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.*

And Jesus stood before the governor: and the governor asked him, saying, 'Art thou the King of the Jews?'

And Jesus said unto him, 'Thou sayest.'

And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, 'Hearest thou not how many things they witness against thee?'

And he answered him to never a word; in-somuch that the governor marvelled greatly. Now at that feast the governor was wont to

release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, 'Whom will ye that I release unto you? 'Barabbas, or Jesus which is called Christ?'

For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, 'Have thou nothing to do with that just man: 'for I have suffered many things this day in 'a dream because of him.'

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, 'Whether of the twain 'will ye that I release unto you?'

They said, 'Barabbas.'

Pilate saith unto them, 'What shall I do 'then with Jesus which is called Christ?'

They all say unto him, 'Let him be crucified.'

And the governor said, 'Why, what evil 'hath he done?'

But they cried out the more, saying, 'Let 'him be crucified.'

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the 'blood of this just person: see ye to it.'



Then answered all the people, and said,  
‘ His blood be on us, and on our children.’

Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, ‘ Hail, King of the Jews ! ’

And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall : and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet,

*They parted my garments among them,  
and upon my vesture did they cast lots.*

And sitting down they watched him there : and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, ‘Thou ‘that destroyest the temple, and buildest it in ‘three days, save thyself. If thou be the Son ‘of God, come down from the cross.’

Likewise also the chief priests mocking him, with the scribes and elders, said, ‘He saved ‘others ; himself he cannot save. If he be ‘the King of Israel, let him now come down ‘from the cross, and we will believe him. ‘He trusted in God ; let him deliver him ‘now if he will have him : for he said, I am ‘the Son of God.’

The thieves also which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli, Eli, lama sabachthani ?’ that is to say, ‘My God, my God, why hast ‘thou forsaken me ?’

Some of them that stood there, when they heard that, said, ‘This man calleth for Elias.’

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put

it on a reed, and gave him to drink. The rest said, 'Let be, let us see whether Elias will come to save him.'

Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ; and the graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, ' Truly this was the Son of God.'

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him : among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple : he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn

out in the rock : and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, ‘ Sir, ‘ we remember that that deceiver said, while ‘ he was yet alive, “ After three days I will rise ‘ again.” Command therefore that the sepul- ‘ chre be made sure until the third day, lest his ‘ disciples come by night, and steal him away, ‘ and say unto the people, “ He is risen from ‘ the dead : ” so the last error shall be worse ‘ than the first.’

Pilate said unto them, ‘ Ye have a watch : ‘ go your way, make it as sure as ye can.’

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : and for fear of him the keepers did shake, and became as dead.

men. And the angel answered and said unto the women, 'Fear not ye : for I know that 'ye seek Jesus, which was crucified. He is 'not here : for he is risen, as he said. Come, 'see the place where the Lord lay. And go 'quickly, and tell his disciples that he is risen 'from the dead ; and behold, he goeth before 'you into Galilee ; there shall ye see him : lo, 'I have told you.'

And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, 'All hail.'

And they came and held him by the feet, and worshipped him. Then said Jesus unto them, 'Be not afraid : go tell my brethren 'that they go into Galilee, and there shall they 'see me.'

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, 'Say 'ye, His disciples came by night, and stole 'him away while we slept. And if this come 'to the governor's ears, we will persuade him, 'and secure you.'

So they took the money, and did as they

were taught : and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came and spake unto them, saying, ‘ All power is given unto me in heaven and in ‘ earth. Go ye therefore, and teach all nations, ‘ baptizing them in the name of the Father, ‘ and of the Son, and of the Holy Ghost : ‘ teaching them to observe all things whatso- ‘ ever I have commanded you : and lo, I am ‘ with you alway, even unto the end of the ‘ world. Amen.’

ACCORDING TO  
MARK.





## ACCORDING TO MARK.

THE beginning of the gospel of Jesus Christ,  
the Son of God ;

As it is written in the prophets,  
*Behold, I send my messenger before thy face,  
which shall prepare thy way before thee.*  
*The voice of one crying in the wilderness,*  
*Prepare ye the way of the Lord,*  
*make his paths straight.*

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins ; and he did eat locusts and wild honey ; and preached, saying, ' There cometh one mightier than I ' after me, the latchet of whose shoes I am ' not worthy to stoop down and unloose. I

‘indeed have baptized you with water: but  
‘he shall baptize you with the Holy Ghost.’

AND it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, ‘Thou art my beloved  
‘Son, in whom I am well pleased.’

And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, ‘The  
‘time is fulfilled, and the kingdom of God is  
‘at hand: repent ye, and believe the gospel.’

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, ‘Come ye after  
‘me, and I will make you to become fishers  
‘of men.’

And straightway they forsook their nets, and followed him. And when he had gone a

little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit ; and he cried out, saying, ‘ Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? ‘ Art thou come to destroy us ? I know thee ‘ who thou art, the Holy One of God.’

And Jesus rebuked him, saying, ‘ Hold thy peace, and come out of him.’

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, ‘ What thing is this ? what new doctrine is this ? for with authority commandeth he even ‘ the unclean spirits, and they do obey him.’

And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house

of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, 'All men seek for thee.'

And he said unto them, 'Let us go into the next towns, that I may preach there also: for therefore came I forth.'

And he preached in their synagogues throughout all Galilee, and cast out devils.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, 'If thou wilt, thou canst make me clean.'

And Jesus, moved with compassion, put

forth his hand, and touched him, and saith unto him, 'I will ; be thou clean.'

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away ; and saith unto him, ' See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.'

But he went out, and began to publish it much, and to blaze abroad the matter ; insomuch that Jesus could no more openly enter into the city, but was without in desert places : and they came to him from every quarter.

And again he entered into Capernaum after some days ; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door : and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, ' Son, thy sins be forgiven thee.'

But there were certain of the scribes sitting there, and reasoning in their hearts, ‘Why doth this man thus speak blasphemies? who can forgive sins but God only?’

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, ‘Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins,’ he saith to the sick of the palsy, ‘I say unto thee, Arise, and take up thy bed, and go thy way into thine house.’

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, ‘We never saw it on this fashion.’

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, ‘Follow me.’

And he arose and followed him.

And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, ‘How is it that he eateth and ‘drinketh with publicans and sinners?’

When Jesus heard it, he saith unto them, ‘They that are whole have no need of the ‘physician, but they that are sick: I came ‘not to call the righteous, but sinners to ‘repentance.’

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, ‘Why do the disciples of John and of ‘the Pharisees fast, but thy disciples fast ‘not?’

And Jesus said unto them, ‘Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have ‘the bridegroom with them they cannot fast. ‘But the days will come, when the bridegroom shall be taken away from them, and ‘then shall they fast in those days. No man ‘also seweth a piece of new cloth on an old ‘garment: else the new piece that filled it up ‘taketh away from the old, and the rent is ‘made worse. And no man putteth new ‘wine into old bottles: else the new wine ‘doth burst the bottles, and the wine is ‘spilled, and the bottles will be marred: but ‘new wine must be put into new bottles.’

And it came to pass, that he went through

the corn-fields on the sabbath day ; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, ‘ Behold, why do they on the sabbath ‘ day that which is not lawful ? ’

And he said unto them, ‘ Have ye never ‘ read what David did, when he had need, ‘ and was an hungred, he, and they that ‘ were with him ? How he went into the ‘ house of God in the days of Abiathar the ‘ high priest, and did eat the shewbread, which ‘ is not lawful to eat but for the priests, and ‘ gave also to them which were with him ? ’

And he said unto them, ‘ The sabbath was ‘ made for man, and not man for the sabbath : ‘ therefore the Son of man is Lord also of the ‘ sabbath.’

And he entered again into the synagogue ; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day ; that they might accuse him. And he saith unto the man which had the withered hand, ‘ Stand forth.’

And he saith unto them, ‘ Is it lawful to do ‘ good on the sabbath days, or to do evil ? to ‘ save life, or to kill ? ’

But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts,



he saith unto the man, 'Stretch forth thine 'hand.'

And he stretched it out : and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

But Jesus withdrew himself with his disciples to the sea : and a great multitude from Galilee followed him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan ; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many ; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, 'Thou art the Son of God.'

And he straitly charged them that they should not make him known.

And he goeth up into a mountain, and calleth unto him whom he would : and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast

out devils : and Simon he surnamed Peter ; and James the son of Zebedee, and John the brother of James ; and he surnamed them Boanerges, which is, The sons of thunder : and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him.

And they went into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him, for they said, ‘ He is beside ‘ himself.’

And the scribes which came down from Jerusalem said, ‘ He hath Beelzebub, and by ‘ the prince of the devils casteth he out devils.’

And he called them unto him, and said unto them in parables, ‘ How can Satan cast ‘ out Satan ? And if a kingdom be divided ‘ against itself, that kingdom cannot stand. ‘ And if a house be divided against itself, that ‘ house cannot stand. And if Satan rise up ‘ against himself, and be divided, he cannot ‘ stand, but hath an end. No man can enter ‘ into a strong man’s house, and spoil his ‘ goods, except he will first bind the strong ‘ man ; and then he will spoil his house. ‘ Verily I say unto you, All sins shall be for-

‘given unto the sons of men, and blasphemies  
‘wherewith soever they shall blaspheme: but  
‘he that shall blaspheme against the Holy  
‘Ghost hath never forgiveness, but is in  
‘danger of eternal damnation:’

Because they said, ‘He hath an unclean  
‘spirit.’

There came then his brethren and his  
mother, and standing without, sent unto him,  
calling him. And the multitude sat about him,  
and they said unto him, ‘Behold, thy mother  
‘and thy brethren without seek for thee.’

And he answered them, saying, ‘Who is  
‘my mother, or my brethren?’

And he looked round about on them which  
sat about him, and said, ‘Behold my mother  
‘and my brethren! for whosoever shall do  
‘the will of God, the same is my brother,  
‘and my sister, and mother.’

And he began again to teach by the sea  
side: and there was gathered unto him a  
great multitude, so that he entered into a  
ship, and sat in the sea; and the whole  
multitude was by the sea on the land. And  
he taught them many things by parables, and  
said unto them in his doctrine, ‘Hearken;  
‘Behold, there went out a sower to sow:  
‘and it came to pass, as he sowed, some fell  
‘by the way side, and the fowls of the air  
‘came and devoured it up. And some fell

‘ on stony ground, where it had not much  
‘ earth ; and immediately it sprang up, be-  
‘ cause it had no depth of earth : but when  
‘ the sun was up, it was scorched ; and be-  
‘ cause it had no root, it withered away.  
‘ And some fell among thorns, and the thorns  
‘ grew up, and choked it, and it yielded no  
‘ fruit. And other fell on good ground, and  
‘ did yield fruit that sprang up and increased ;  
‘ and brought forth, some thirty, and some  
‘ sixty, and some an hundred.’

And he said unto them, ‘ He that hath  
‘ ears to hear, let him hear.’

And when he was alone, they that were  
about him, with the twelve, asked of him the  
parable. And he said unto them, ‘ Unto you it  
‘ is given to know the mystery of the kingdom  
‘ of God : but unto them that are without,  
‘ all these things are done in parables : That

‘ *Seeing they may see, and not perceive ;*

‘ *and hearing they may hear, and not under-*  
‘ *stand ;*

‘ *lest at any time they should be converted,*

‘ *and their sins should be forgiven them.*’

And he said unto them, ‘ Know ye not  
‘ this parable ? and how then will ye know  
‘ all parables ? The sower soweth the word.  
‘ And these are they by the way side, where  
‘ the word is sown ; but when they have  
‘ heard, Satan cometh immediately, and taketh

‘away the word that was sown in their  
‘ hearts. And these are they likewise which  
‘ are sown on stony ground ; who, when  
‘ they have heard the word, immediately  
‘ receive it with gladness ; and have no root  
‘ in themselves, and so endure but for a time :  
‘ afterward, when affliction or persecution  
‘ ariseth for the word’s sake, immediately they  
‘ are offended. And these are they which  
‘ are sown among thorns ; such as hear the  
‘ word, and the cares of this world, and the  
‘ deceitfulness of riches, and the lusts of other  
‘ things entering in, choke the word, and it  
‘ becometh unfruitful. And these are they  
‘ which are sown on good ground ; such as  
‘ hear the word, and receive it, and bring  
‘ forth fruit, some thirtyfold, some sixty, and  
‘ some an hundred.’

And he said unto them, ‘Is a candle  
‘ brought to be put under a bushel, or under  
‘ a bed ? and not to be set on a candlestick ?  
‘ For there is nothing hid, which shall not be  
‘ manifested ; neither was any thing kept  
‘ secret, but that it should come abroad. If  
‘ any man have ears to hear, let him hear.’

And he said unto them, ‘Take heed what  
‘ ye hear : with what measure ye mete, it  
‘ shall be measured to you : and unto you  
‘ that hear shall more be given. For he that  
‘ hath, to him shall be given : and he that

‘hath not, from him shall be taken even that which he hath.’

And he said, ‘So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.’

And he said, ‘Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.’

And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

And the same day, when the even was come, he saith unto them, ‘Let us pass over unto the other side.’

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship asleep on a pillow : and they awake him, and say unto him, ‘ Master, carest thou not that we perish ? ’

And he arose, and rebuked the wind, and said unto the sea, ‘ Peace, be still.’

And the wind ceased, and there was a great calm. And he said unto them, ‘ Why are ye ‘ so fearful ? how is it that ye have no faith ? ’

And they feared exceedingly, and said one to another, ‘ What manner of man is this, ‘ that even the wind and the sea obey him ? ’

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs ; and no man could bind him, no not with chains : because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces : neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But

when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, 'What have I to do with thee, Jesus, 'thou Son of the most high God? I adjure 'thee by God, that thou torment me not.'

For he said unto him, 'Come out of the 'man, thou unclean spirit.'

And he asked him, 'What is thy name?'

And he answered, saying, 'My name is 'Legion: for we are many.'

And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, 'Send us into the swine, 'that we may enter into them.'

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, they were about two thousand, and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And



they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, 'Go home to thy friends, and tell them 'how great things the Lord hath done for thee, and hath had compassion on thee.'

And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all men did marvel.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him : and he was nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him, he fell at his feet, and besought him greatly, saying, 'My little daughter lieth at 'the point of death : I pray thee, come and lay 'thy hands on her, that she may be healed ; 'and she shall live.'

And Jesus went with him ; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, 'If I may touch but 'his clothes, I shall be whole.'

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, 'Who touched my clothes?'

And his disciples said unto him, 'Thou 'seest the multitude thronging thee, and sayest thou, Who touched me?'

And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, 'Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.'

While he yet spake, there came from the ruler of the synagogue's house certain which said, 'Thy daughter is dead: why troublest thou the Master any further?'

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, 'Be not afraid, only believe.'

And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, 'Why make ye this ado, and weep? the damsel is not dead, but sleepeth.'

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, 'Talitha cumi;' which is, being interpreted, 'Damsel, I say unto thee, Arise.'

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, 'From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?'

And they were offended at him. But Jesus said unto them, 'A prophet is not without honour, but in his own country, and among his own kin, and in his own house.'

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

And he went round about the villages, teaching. And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats. And he said unto them, ‘In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.’

And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

And king Herod heard of him; for his name was spread abroad: and he said, ‘That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.’

Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

But when Herod heard thereof, he said, 'It is John, whom I beheaded : he is risen 'from the dead.'

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her. For John had said unto Herod, 'It is not lawful for thee to have thy 'brother's wife.'

Therefore Herodias had a quarrel against him, and would have killed him ; but she could not : for Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee ; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, 'Ask of me 'whatsoever thou wilt, and I will give it thee.'

And he sware unto her, 'Whatsoever thou 'shalt ask of me, I will give it thee, unto the 'half of my kingdom.'

And she went forth, and said unto her mother, 'What shall I ask ?'

And she said, 'The head of John the Baptist.'

And she came in straightway with haste unto the king, and asked, saying, 'I will that thou give me by and by in a charger the head of John the Baptist.'

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, 'Come ye yourselves apart into a desert place, and rest a while:' for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved

with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, ‘ This is a desert place, and ‘ now the time is far passed : send them away, ‘ that they may go into the country round ‘ about, and into the villages, and buy themselves bread : for they have nothing to eat.’

He answered and said unto them, ‘ Give ye ‘ them to eat.’

And they say unto him, ‘ Shall we go and ‘ buy two hundred pennyworth of bread, and ‘ give them to eat ?’

He saith unto them, ‘ How many loaves ‘ have ye ? go and see.’

And when they knew, they say, ‘ Five, and ‘ two fishes.’

And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them ; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, 'Be of good cheer: it is I; be not afraid.'

And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves, for their heart was hardened.

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or



country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked him, ‘Why walk not thy  
‘disciples according to the tradition of the  
‘elders, but eat bread with unwashen hands?’

He answered and said unto them, ‘Well  
‘hath Esaias prophesied of you hypocrites, as  
‘it is written,

‘*This people honoureth me with their lips,*

‘*but their heart is far from me.*

‘*Howbeit in vain do they worship me,*

‘*teaching for doctrines the commandments of  
‘men.*

‘For laying aside the commandment of  
‘God, ye hold the tradition of men, as the

‘washing of pots and cups : and many other  
‘such like things ye do.’

And he said unto them, ‘Full well ye reject the commandment of God, that ye may  
‘keep your own tradition. For Moses said,  
‘*Honour thy father and thy mother ;* and, *Whoso  
‘curseth father or mother, let him die the death :*  
‘But ye say, “If a man shall say to his  
‘father or mother, It is Corban, that is to  
‘say, a gift, by whatsoever thou mightest  
‘be profited by me ; he shall be free.” And  
‘ye suffer him no more to do ought for his  
‘father or his mother ; making the word of  
‘God of none effect through your tradition,  
‘which ye have delivered : and many such like  
‘things do ye.’

And when he had called all the people unto him, he said unto them, ‘Hearken unto me  
‘every one of you, and understand : there is  
‘nothing from without a man, that entering  
‘into him can defile him : but the things which  
‘come out of him, those are they that defile  
‘the man. If any man have ears to hear, let  
‘him hear.’

And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them,  
‘Are ye so without understanding also ? Do  
‘ye not perceive that whatsoever thing from  
‘without entereth into the man, it cannot

‘defile him ; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?’

And he said, ‘That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness : all these evil things come from within, and defile the man.’

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it : but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet : the woman was a Greek, a Syrophenician by nation ; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, ‘Let the children first be filled : for it is not meet to take the children’s bread, and to cast it unto the dogs.’

And she answered and said unto him, ‘Yes, Lord : yet the dogs under the table eat of the children’s crumbs.’

And he said unto her, ‘For this saying go thy way ; the devil is gone out of thy daughter.’

And when she was come to her house, she

found the devil gone out, and her daughter laid upon the bed.

And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, ‘ Ephphatha,’ that is, ‘ Be ‘ opened.’

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; and were beyond measure astonished, saying, ‘ He hath done all things well : ‘ he maketh both the deaf to hear, and the ‘ dumb to speak.’

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, ‘ I have compassion on the multitude, because they have now been with me three ‘ days, and have nothing to eat : and if I send ‘ them away fasting to their own houses, they

‘ will faint by the way : for divers of them  
‘ came from far.’

And his disciples answered him, ‘ From  
‘ whence can a man satisfy these men with  
‘ bread here in the wilderness ?’

And he asked them, ‘ How many loaves  
‘ have ye ?’

And they said, ‘ Seven.’

And he commanded the people to sit down  
on the ground : and he took the seven loaves,  
and gave thanks, and brake, and gave to his  
disciples to set before them ; and they did set  
them before the people. And they had a few  
small fishes : and he blessed, and commanded  
to set them also before them. So they did  
eat, and were filled : and they took up of the  
broken meat that was left seven baskets. And  
they that had eaten were about four thousand :  
and he sent them away. And straightway he  
entered into a ship with his disciples, and  
came into the parts of Dalmanutha.

And the Pharisees came forth, and began to  
question with him, seeking of him a sign from  
heaven, tempting him. And he sighed deeply  
in his spirit, and saith, ‘ Why doth this genera-  
‘ tion seek after a sign ? verily I say unto  
‘ you, There shall no sign be given unto this  
‘ generation.’

And he left them, and entering into the  
ship again, departed to the other side.

Now the disciples had forgotten to take

bread, neither had they in the ship with them more than one loaf. And he charged them, saying, 'Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.'

And they reasoned among themselves, saying, 'It is because we have no bread.'

And when Jesus knew it, he saith unto them, 'Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?'

They say unto him, 'Twelve.'

'And when the seven among four thousand, how many baskets full of fragments took ye up?'

And they said, 'Seven.'

And he said unto them, 'How is it that ye do not understand?'

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, 'I see men as trees, walking.'

After that he put his hands again upon his

eyes, and made him look up : and he was restored, and saw every man clearly. And he sent him away to his house, saying, 'Neither go 'into the town, nor tell it to any in the town.'

And Jesus went out, and his disciples, into the towns of Cæsarea Philippi : and by the way he asked his disciples, saying unto them, 'Whom do men say that I am ?'

And they answered, 'John the Baptist : 'but some say, Elias ; and others, One of the 'prophets.'

And he saith unto them, 'But whom say 'ye that I am ?'

And Peter answereth and saith unto him, 'Thou art the Christ.'

And he charged them that they should tell no man of him.

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, 'Get thee behind me, Satan : for 'thou savourest not the things that be of 'God, but the things that be of men.'

And when he had called the people unto him, with his disciples also, he said unto them,

‘ Whosoever will come after me, let him deny  
‘ himself, and take up his cross and follow  
‘ me. For whosoever will save his life shall  
‘ lose it ; but whosoever shall lose his life  
‘ for my sake and the gospel’s, the same shall  
‘ save it. For what shall it profit a man, if  
‘ he shall gain the whole world, and lose his  
‘ own soul ? Or what shall a man give in  
‘ exchange for his soul ? Whosoever therefore  
‘ shall be ashamed of me and of my words in  
‘ this adulterous and sinful generation ; of him  
‘ also shall the Son of man be ashamed, when  
‘ he cometh in the glory of his Father with  
‘ the holy angels.’

And he said unto them, ‘ Verily I say unto  
‘ you, That there be some of them that stand  
‘ here, which shall not taste of death, till they  
‘ have seen the kingdom of God come with  
‘ power.’

And after six days Jesus taketh with him  
Peter, and James, and John, and leadeth them  
up into an high mountain apart by them-  
selves : and he was transfigured before them.  
And his raiment became shining, exceeding  
white as snow ; so as no fuller on earth can  
white them. And there appeared unto them  
Elias with Moses : and they were talking with  
Jesus. And Peter answered and said to Jesus,  
‘ Master, it is good for us to be here : and  
‘ let us make three tabernacles ; one for thee,  
‘ and one for Moses, and one for Elias.’



For he wist not what to say, for they were sore afraid. And there was a cloud that overshadowed them : and a voice came out of the cloud, saying, ' This is my beloved Son : hear him.'

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, ' Why say the scribes that Elias must first come ?'

And he answered and told them, ' Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.'

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, ' What question ye with them ?'

And one of the multitude answered and said, 'Master, I have brought unto thee my son, which hath a dumb spirit; and where-soever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.'

He answereth him, and saith, 'O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.'

And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And he asked his father, 'How long is it ago since this came unto him?'

And he said, 'Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.'

Jesus said unto him, 'If thou canst believe, all things are possible to him that believeth.'

And straightway the father of the child cried out, and said with tears, 'Lord, I believe; help thou mine unbelief.'

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, 'Thou dumb and deaf spirit, I

‘charge thee come out of him, and enter no more into him.’

And the spirit cried, and rent him sore, and came out of him : and he was as one dead ; insomuch that many said, ‘He is dead.’

But Jesus took him by the hand, and lifted him up ; and he arose. And when he was come into the house, his disciples asked him privately, ‘Why could not we cast him out?’

And he said unto them, ‘This kind can come forth by nothing but by prayer and fasting.’

And they departed thence, and passed through Galilee ; and he would not that any man should know it. For he taught his disciples, and said unto them, ‘The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.’

But they understood not that saying, and were afraid to ask him.

And he came to Capernaum : and being in the house he asked them, ‘What was it that ye disputed among yourselves by the way?’

But they held their peace : for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, ‘If any man desire to be first, the same shall be last of all, and servant of all.’

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, ‘Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.’

And John answered him, saying, ‘Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.’

But Jesus said, ‘Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the

‘ fire that never shall be quenched : where  
 ‘ their worm dieth not, and the fire is not  
 ‘ quenched. And if thine eye offend thee,  
 ‘ pluck it out : it is better for thee to enter into  
 ‘ the kingdom of God with one eye, than hav-  
 ‘ ing two eyes to be cast into hell fire : where  
 ‘ their worm dieth not, and the fire is not  
 ‘ quenched. For every one shall be salted with  
 ‘ fire, and every sacrifice shall be salted with  
 ‘ salt. Salt is good : but if the salt have lost  
 ‘ his saltness, wherewith will ye season it ?  
 ‘ Have salt in yourselves, and have peace one  
 ‘ with another.’

And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan : and the people resort unto him again, and as he was wont, he taught them again. And the Pharisees came to him, and asked him, ‘ Is it lawful for a man to put away his wife ? ’ tempting him.

And he answered and said unto them, ‘ What did Moses command you ? ’

And they said, ‘ Moses suffered to write a bill of divorcement, and to put her away.’

And Jesus answered and said unto them, ‘ For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife ; and they

‘twain shall be one flesh : so then they are  
‘no more twain, but one flesh. What there-  
‘fore God hath joined together, let not man  
‘put asunder.’

And in the house his disciples asked him  
again of the same matter. And he saith unto  
them, ‘Whosoever shall put away his wife,  
‘and marry another, committeth adultery  
‘against her. And if a woman shall put away  
‘her husband, and be married to another, she  
‘committeth adultery.’

And they brought young children to him,  
that he should touch them : and his disciples  
rebuked those that brought them. But when  
Jesus saw it, he was much displeased, and said  
unto them, ‘Suffer the little children to come  
‘unto me, and forbid them not : for of such  
‘is the kingdom of God. Verily I say unto  
‘you, Whosoever shall not receive the king-  
‘dom of God as a little child, he shall not enter  
‘therein.’

And he took them up in his arms, put his  
hands upon them, and blessed them.

And when he was gone forth into the way,  
there came one running, and kneeled to him,  
and asked him, ‘Good Master, what shall I do  
‘that I may inherit eternal life?’

And Jesus said unto him, ‘Why callest thou  
‘me good? there is none good but one, that  
‘is, God. Thou knowest the commandments,

*‘Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.’*

And he answered and said unto him, ‘Master, all these have I observed from my youth.’

Then Jesus beholding him loved him, and said unto him, ‘One thing thou lackest : Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross and follow me.’

And he was sad at that saying, and went away grieved ; for he had great possessions.

And Jesus looked round about, and saith unto his disciples, ‘How hardly shall they that have riches enter into the kingdom of God !’

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, ‘Children, how hard is it for them that trust in riches to enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.’

And they were astonished out of measure, saying among themselves, ‘Who then can be saved ?’

And Jesus looking upon them saith, ‘With men it is impossible, but not with God : for with God all things are possible.’

Then Peter began to say unto him, ‘ Lo, we  
‘ have left all, and have followed thee.’

And Jesus answered and said, ‘ Verily I say  
‘ unto you, There is no man that hath left  
‘ house, or brethren, or sisters, or father, or  
‘ mother, or wife, or children, or lands, for  
‘ my sake, and the gospel’s, but he shall re-  
‘ ceive an hundredfold now in this time, houses,  
‘ and brethren, and sisters, and mothers, and  
‘ children, and lands, with persecutions ; and  
‘ in the world to come eternal life. But many  
‘ that are first shall be last ; and the last first.’

And they were in the way going up to Jeru-  
salem ; and Jesus went before them : and they  
were amazed ; and as they followed, they were  
afraid. And he took again the twelve, and  
began to tell them what things should happen  
unto him, saying, ‘ Behold, we go up to Jeru-  
salem ; and the Son of man shall be delivered  
unto the chief priests, and unto the scribes ;  
and they shall condemn him to death, and shall  
deliver him to the Gentiles : and they shall  
mock him, and shall scourge him, and shall  
spit upon him, and shall kill him : and the  
third day he shall rise again.’

And James and John, the sons of Zebedee,  
come unto him, saying, ‘ Master, we would that  
‘ thou shouldest do for us whatsoever we shall  
‘ desire.’



And he said unto them, 'What would ye  
'that I should do for you?'

They said unto him, 'Grant unto us that  
'we may sit, one on thy right hand, and the  
'other on thy left hand, in thy glory.'

But Jesus said unto them, 'Ye know not  
'what ye ask: can ye drink of the cup that I  
'drink of? and be baptized with the baptism  
'that I am baptized with?'

And they said unto him, 'We can.'

And Jesus said unto them, 'Ye shall indeed  
'drink of the cup that I drink of; and with  
'the baptism that I am baptized withal shall ye  
'be baptized: but to sit on my right hand and  
'on my left hand is not mine to give; but it  
'shall be given to them for whom it is pre-  
'pared.'

And when the ten heard it, they began to  
be much displeased with James and John.  
But Jesus called them to him, and saith unto  
them, 'Ye know that they which are accounted  
'to rule over the Gentiles exercise lordship  
'over them; and their great ones exercise  
'authority upon them. But so shall it not be  
'among you: but whosoever will be great  
'among you, shall be your minister: and  
'whosoever of you will be the chiefest, shall  
'be servant of all. For even the Son of man  
'came not to be ministered unto, but to min-  
'ister, and to give his life a ransom for many.'

And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, ' Jesus, ' thou son of David, have mercy on me.'

And many charged him that he should hold his peace : but he cried the more a great deal, ' Thou son of David, have mercy on me.'

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, ' Be of good comfort, rise ; ' he calleth thee.'

And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, ' What wilt thou that I should ' do unto thee?'

The blind man said unto him, ' Lord, that I ' might receive my sight.'

And Jesus said unto him, ' Go thy way ; ' thy faith hath made thee whole.'

And immediately he received his sight, and followed Jesus in the way.

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, ' Go your way into the ' village over against you, and as soon as ye ' be entered into it, ye shall find a colt tied,

‘whereon never man sat; loose him, and  
‘bring him. And if any man say unto you,  
‘Why do ye this? say ye that the Lord hath  
‘need of him; and straightway he will send  
‘him hither.’

And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him. And certain of them that stood there said unto them, ‘What do ye loosing the colt?’

And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, ‘Hosanna; Blessed is he that cometh  
‘in the name of the Lord: blessed be the  
‘kingdom of our father David, that cometh in  
‘the name of the Lord: Hosanna in the  
‘highest.’

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

And on the morrow, when they were come from Bethany, he was hungry: and seeing a

fig tree afar off having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not yet. And Jesus answered and said unto it, ‘ No man ‘ eat fruit of thee hereafter for ever.’

And his disciples heard it.

And they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves ; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, ‘ Is it not written, ‘ *My house shall be called of all nations the house of prayer?* but ye have made it a den of ‘ thieves.’

And the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, ‘ Master, behold, the fig tree ‘ which thou cursedst is withered away.’

And Jesus answering saith unto them, ‘ Have ‘ faith in God. For verily I say unto you,

‘ That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.’

And they come again to Jerusalem : and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, ‘ By what authority doest thou these things ? and who gave thee this authority to do these things ? ’

And Jesus answered and said unto them, ‘ I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men ? answer me.’

And they reasoned with themselves, saying, ‘ If we shall say, From heaven ; he will say, Why then did ye not believe him ? But if we shall say, Of men ; ’ they feared the people : for all men counted John, that he was

a prophet indeed. And they answered and said unto Jesus, 'We cannot tell.'

And Jesus answering saith unto them, 'Neither do I tell you by what authority I do these things.'

And he began to speak unto them by parables. 'A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another, and him they killed; and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, "They will reverence my son." But those husbandmen said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be ours." And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he

‘ will come and destroy the husbandmen, and  
 ‘ will give the vineyard unto others. And  
 ‘ have ye not read this scripture ;

‘ *The stone which the builders rejected*

‘ *is become the head of the corner :*

‘ *This was the Lord’s doing,*

‘ *and it is marvellous in our eyes ?* ’

And they sought to lay hold on him, but feared the people : for they knew that he had spoken the parable against them : and they left him, and went their way.

And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, ‘ Master, we know that  
 ‘ thou art true, and carest for no man : for  
 ‘ thou regardest not the person of men, but  
 ‘ teachest the way of God in truth : Is it  
 ‘ lawful to give tribute to Cæsar, or not ?  
 ‘ Shall we give, or shall we not give ? ’

But he knowing their hypocrisy, said unto them, ‘ Why tempt ye me ? bring me a penny  
 ‘ that I may see it.’

And they brought it. And he saith unto them, ‘ Whose is this image and superscription ? ’

And they said unto him, ‘ Cæsar’s.’

And Jesus answering said unto them,  
 ‘ Render to Cæsar the things that are Cæsar’s,  
 ‘ and to God the things that are God’s.’

And they marvelled at him.

Then come unto him the Sadducees, which say there is no resurrection ; and they asked him, saying, ‘ Master, Moses wrote unto us, ‘ *If a man’s brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.* ‘ Now there were seven brethren : and the ‘ first took a wife, and dying left no seed. ‘ And the second took her, and died, neither ‘ left he any seed : and the third likewise. ‘ And the seven had her, and left no seed : ‘ last of all the woman died also. In the ‘ resurrection therefore, when they shall rise, ‘ whose wife shall she be of them ? for the ‘ seven had her to wife.’

And Jesus answering said unto them, ‘ Do ‘ ye not therefore err, because ye know not ‘ the scriptures, neither the power of God ? ‘ For when they shall rise from the dead, ‘ they neither marry, nor are given in marriage ; ‘ but are as the angels which are in heaven. ‘ And as touching the dead, that they rise ; ‘ have ye not read in the book of Moses, how ‘ in the bush God spake unto him, saying, ‘ *I am the God of Abraham, and the God of Isaac, ‘ and the God of Jacob ?* He is not the God ‘ of the dead, but the God of the living : ye ‘ therefore do greatly err.’

And one of the scribes came, and having heard them reasoning together, and perceiving



that he had answered them well, asked him,  
'Which is the first commandment of all?'

And Jesus answered him, 'The first of all  
'the commandments is, *Hear, O Israel; The*  
'*Lord our God is one Lord: And thou shalt*  
'*love the Lord thy God with all thy heart, and*  
'*with all thy soul, and with all thy mind, and*  
'*with all thy strength: this is the first com-*  
'*mandment. And the second is like, namely*  
'*this, Thou shalt love thy neighbour as thyself.*  
'There is none other commandment greater  
'than these.'

And the scribe said unto him, 'Well, Master,  
'thou hast said the truth: for there is one  
'God; and there is none other but he:  
'and to love him with all the heart, and  
'with all the understanding, and with all the  
'soul, and with all the strength, and to love  
'his neighbour as himself, is more than all  
'whole burnt offerings and sacrifices.'

And when Jesus saw that he answered discreetly, he said unto him, 'Thou art not far  
'from the kingdom of God.'

And no man after that durst ask him any question.

And Jesus answered and said, while he taught in the temple, 'How say the scribes  
'that Christ is the son of David? For David  
'himself said by the Holy Ghost,

'*The Lord said to my Lord,*

*‘ Sit thou on my right hand,  
‘ till I make thine enemies  
‘ thy footstool.*

‘ David therefore himself calleth him Lord ;  
‘ and whence is he then his son ? ’

And the common people heard him gladly.  
And he said unto them in his doctrine, ‘ Beware  
‘ of the scribes, which love to go in long cloth-  
‘ ing, and love salutations in the marketplaces,  
‘ and the chief seats in the synagogues, and the  
‘ uppermost rooms at feasts: which devour  
‘ widows’ houses, and for a pretence make  
‘ long prayers: these shall receive greater  
‘ damnation.’

And Jesus sat over against the treasury, and  
beheld how the people cast money into the  
treasury: and many that were rich cast in  
much. And there came a certain poor widow,  
and she threw in two mites, which make a  
farthing. And he called unto him his disciples,  
and saith unto them, ‘ Verily I say unto you,  
‘ That this poor widow hath cast more in,  
‘ than all they which have cast into the treasury:  
‘ for all they did cast in of their abundance ;  
‘ but she of her want did cast in all that she  
‘ had, even all her living.’

And as he went out of the temple, one of  
his disciples saith unto him, ‘ Master, see what  
‘ manner of stones and what buildings are  
‘ here ! ’

And Jesus answering said unto him, ‘ Seest  
‘ thou these great buildings ? there shall not  
‘ be left one stone upon another, that shall not  
‘ be thrown down.’

And as he sat upon the mount of Olives,  
over against the temple, Peter and James and  
John and Andrew asked him privately, ‘ Tell  
‘ us, when shall these things be ? and what  
‘ shall be the sign when all these things shall  
‘ be fulfilled ?’

And Jesus answering them began to say,  
‘ Take heed lest any man deceive you : for  
‘ many shall come in my name, saying, I am  
‘ Christ ; and shall deceive many. And when  
‘ ye shall hear of wars and rumours of wars,  
‘ be ye not troubled : for such things must  
‘ needs be ; but the end shall not be yet.  
‘ For nation shall rise against nation, and  
‘ kingdom against kingdom : and there shall  
‘ be earthquakes in divers places, and there  
‘ shall be famines and troubles : these are  
‘ the beginnings of sorrows. But take heed  
‘ to yourselves : for they shall deliver you up  
‘ to councils ; and in the synagogues ye shall  
‘ be beaten : and ye shall be brought before  
‘ rulers and kings for my sake, for a testimony  
‘ against them. And the gospel must first be  
‘ published among all nations. But when they  
‘ shall lead you, and deliver you up, take no  
‘ thought beforehand what ye shall speak,

‘neither do ye premeditate: but whatsoever  
‘shall be given you in that hour, that speak  
‘ye: for it is not ye that speak, but the Holy  
‘Ghost. Now the brother shall betray the  
‘brother to death, and the father the son;  
‘and children shall rise up against their parents,  
‘and shall cause them to be put to death.  
‘And ye shall be hated of all men for my name’s  
‘sake: but he that shall endure unto the end,  
‘the same shall be saved. But when ye shall  
‘see the abomination of desolation spoken of  
‘by Daniel the prophet, standing where it  
‘ought not, let him that readeth understand,  
‘then let them that be in Judæa flee to the  
‘mountains: and let him that is on the  
‘housetop not go down into the house, neither  
‘enter therein, to take any thing out of his  
‘house: and let him that is in the field not  
‘turn back again for to take up his garment.  
‘But woe to them that are with child, and  
‘to them that give suck in those days! And  
‘pray ye that your flight be not in the winter.  
‘For in those days shall be affliction, such as  
‘was not from the beginning of the creation  
‘which God created unto this time, neither  
‘shall be. And except that the Lord had  
‘shortened those days, no flesh should be  
‘saved: but for the elect’s sake, whom he  
‘hath chosen, he hath shortened the days.  
‘And then if any man shall say to you, Lo,

‘ here is Christ ; or, lo, he is there ; believe  
‘ him not : for false Christs and false prophets  
‘ shall rise, and shall shew signs and wonders,  
‘ to seduce, if it were possible, even the elect.  
‘ But take ye heed : behold, I have foretold  
‘ you all things. But in those days, after that  
‘ tribulation, the sun shall be darkened, and  
‘ the moon shall not give her light, and the  
‘ stars of heaven shall fall, and the powers  
‘ that are in heaven shall be shaken. And  
‘ then shall they see the Son of man coming  
‘ in the clouds with great power and glory.  
‘ And then shall he send his angels, and shall  
‘ gather together his elect from the four winds,  
‘ from the uttermost part of the earth to the  
‘ uttermost part of heaven.

‘ Now learn a parable of the fig tree ; When  
‘ her branch is yet tender, and putteth forth  
‘ leaves, ye know that summer is near : so ye  
‘ in like manner, when ye shall see these  
‘ things come to pass, know that it is nigh,  
‘ even at the doors. Verily I say unto you,  
‘ that this generation shall not pass, till all  
‘ these things be done. Heaven and earth  
‘ shall pass away : but my words shall not  
‘ pass away. But of that day and that hour  
‘ knoweth no man, no, not the angels which  
‘ are in heaven, neither the Son, but the  
‘ Father. Take ye heed, watch and pray :  
‘ for ye know not when the time is. For the

‘ Son of man is as a man taking a far journey,  
‘ who left his house, and gave authority to  
‘ his servants, and to every man his work, and  
‘ commanded the porter to watch. Watch ye  
‘ therefore : for ye know not when the master  
‘ of the house cometh, at even, or at midnight,  
‘ or at the cockcrowing, or in the morning :  
‘ lest coming suddenly he find you sleeping.  
‘ And what I say unto you I say unto all,  
‘ Watch.’

AFTER two days was the feast of the pass-over, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, ‘ Not on the feast day, lest there be ‘ an uproar of the people.’

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious ; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, ‘ Why was this ‘ waste of the ointment made ? For it might ‘ have been sold for more than three hundred ‘ pence, and have been given to the poor.’

And they murmured against her. And Jesus said, ‘ Let her alone ; why trouble ye her ?

‘she hath wrought a good work on me.  
 ‘For ye have the poor with you always,  
 ‘and whensoever ye will ye may do them  
 ‘good: but me ye have not always. She  
 ‘hath done what she could: she is come  
 ‘aforehand to anoint my body to the burying.  
 ‘Verily I say unto you, Wheresoever this  
 ‘gospel shall be preached throughout the  
 ‘whole world, this also that she hath done  
 ‘shall be spoken of for a memorial of her.’

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, ‘Where wilt thou that we go and prepare that thou mayest eat the passover?’

And he sendeth forth two of his disciples, and saith unto them, ‘Go ye into the city, ‘and there shall meet you a man bearing a ‘pitcher of water: follow him. And where-  
 ‘soever he shall go in, say ye to the goodman  
 ‘of the house, The Master saith, Where is  
 ‘the guestchamber, where I shall eat the pass-  
 ‘over with my disciples? And he will shew  
 ‘you a large upper room furnished and pre-  
 ‘pared: there make ready for us.’

And his disciples went forth, and came into the city, and found as he had said unto them : and they made ready the passover.

And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, ' Verily I say unto you, One of you which ' eateth with me shall betray me.'

And they began to be sorrowful, and to say unto him one by one, ' Is it I ?' and another said, ' Is it I ?'

And he answered and said unto them, ' It ' is one of the twelve, that dippeth with me ' in the dish. The Son of man indeed goeth, ' as it is written of him : but woe to that man ' by whom the Son of man is betrayed ! good ' were it for that man if he had never been ' born.'

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, ' Take, eat : this is my body.'

And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it. And he said unto them, ' This ' is my blood of the new testament, which is ' shed for many. Verily I say unto you, I ' will drink no more of the fruit of the vine, ' until that day that I drink it new in the ' kingdom of God.'

And when they had sung an hymn, they went out into the mount of Olives.



And Jesus saith unto them, ‘ All ye shall be  
‘ offended because of me this night : for it is  
‘ written, I will smite the shepherd, and the  
‘ sheep shall be scattered. But after that I am  
‘ risen, I will go before you into Galilee.’

But Peter said unto him, ‘ Although all  
‘ shall be offended, yet will not I.’

And Jesus saith unto him, ‘ Verily I say  
‘ unto thee, That this day, even in this night,  
‘ before the cock crow twice, thou shalt deny  
‘ me thrice.’

But he spake the more vehemently, ‘ If I  
‘ should die with thee, I will not deny thee in  
‘ any wise.’

Likewise also said they all.

And they came to a place which was named  
Gethsemane : and he saith to his disciples,  
‘ Sit ye here, while I shall pray.’

And he taketh with him Peter and James  
and John, and began to be sore amazed, and  
to be very heavy ; and saith unto them, ‘ My  
‘ soul is exceeding sorrowful unto death : tarry  
‘ ye here, and watch.’

And he went forward a little, and fell on  
the ground, and prayed that, if it were pos-  
sible, the hour might pass from him. And he  
said, ‘ Abba, Father, all things are possible  
‘ unto thee ; take away this cup from me :  
‘ nevertheless not what I will, but what thou  
‘ wilt.’

And he cometh, and findeth them sleeping, and saith unto Peter, ‘Simon, sleepest thou? ‘couldst not thou watch one hour? Watch ‘ye and pray, lest ye enter into temptation. ‘The spirit truly is ready, but the flesh is ‘weak.’

And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him. And he cometh the third time, and saith unto them, ‘Sleep on now, and take ‘your rest: it is enough, the hour is come; ‘behold, the Son of man is betrayed into the ‘hands of sinners. Rise up, let us go; lo, he ‘that betrayeth me is at hand.’

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, ‘Whomsoever I shall ‘kiss, that same is he; take him, and lead ‘him away safely.’

And as soon as he was come, he goeth straightway to him, and saith, ‘Master, master;’ and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And

Jesus answered and said unto them, 'Are ye 'come out, as against a thief, with swords and 'with staves to take me? I was daily with 'you in the temple teaching, and ye took me 'not: but the scriptures must be fulfilled.'

And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, 'We heard 'him say, I will destroy this temple that is 'made with hands, and within three days I 'will build another made without hands.'

But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, 'Answerest 'thou nothing? what is it which these witness 'against thee?'

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, 'Art thou the Christ, the Son of 'the Blessed?'

And Jesus said, 'I am : and ye shall see the 'Son of man sitting on the right hand of 'power, and coming in the clouds of heaven.'

Then the high priest rent his clothes, and saith, 'What need we any further witnesses? 'Ye have heard the blasphemy : what think ye?'

And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, 'Prophecy : ' and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest : and when she saw Peter warming himself, she looked upon him, and said, 'And 'thou also wast with Jesus of Nazareth.'

But he denied, saying, 'I know not, neither 'understand I what thou sayest.'

And he went out into the porch ; and the cock crew. And a maid saw him again, and began to say to them that stood by, 'This is 'one of them.'

And he denied it again. And a little after, they that stood by said again to Peter, 'Surely 'thou art one of them : for thou art a Galilæan, 'and thy speech agreeth thereto.'

But he began to curse and to swear, saying, 'I know not this man of whom ye speak.'

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, 'Before the cock crow twice, thou shalt deny me thrice.'

And when he thought thereon, he wept.

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, 'Art thou the King of the Jews?'

And he answering said unto him, 'Thou sayest it.'

And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, 'Answerest thou nothing? behold how many things they witness against thee.'

But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, 'Will ye that I release unto you the King of the Jews?'

For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, 'What will ye then 'that I shall do unto him whom ye call the 'King of the Jews?'

And they cried out again, 'Crucify him.'

Then Pilate said unto them, 'Why, what 'evil hath he done?'

And they cried out the more exceedingly, 'Crucify him.'

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, 'Hail, King of the Jews!'

And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander

and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, 'The place of a skull.' And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, *And he was numbered with the transgressors.* And they that passed by railed on him, wagging their heads, and saying, 'Ah, thou that destroyest the temple, 'and buildest it in three days, save thyself, 'and come down from the cross.'

Likewise also the chief priests mocking said among themselves with the scribes, 'He saved 'others; himself he cannot save. Let Christ 'the King of Israel descend now from the cross, 'that we may see and believe.'

And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi,

‘lama sabachthani?’ which is, being interpreted, ‘My God, my God, why hast thou forsaken me?’

And some of them that stood by, when they heard it, said, ‘Behold, he calleth ‘Elias.’

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, ‘Let alone; let us see whether ‘Elias will come to take him down.’

And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, ‘Truly this man ‘was the Son of God.’

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.



And Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, ‘Who shall roll us away the stone from the ‘door of the sepulchre?’

And when they looked, they saw that the stone was rolled away : for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted. And he saith unto them, ‘Be not ‘affrighted : Ye seek Jesus of Nazareth, which ‘was crucified : he is risen ; he is not here : ‘behold the place where they laid him. But ‘go your way, tell his disciples and Peter that

‘he goeth before you into Galilee : there  
‘shall ye see him, as he said unto you.’

And they went out quickly, and fled from the sepulchre, for they trembled and were amazed : neither said they any thing to any man, for they were afraid.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue : neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, ‘Go  
‘ye into all the world, and preach the gospel  
‘to every creature. He that believeth and is  
‘baptized shall be saved ; but he that believeth  
‘not shall be damned. And these signs shall  
‘follow them that believe ; In my name shall  
‘they cast out devils ; they shall speak with

‘ new tongues ; they shall take up serpents ;  
‘ and if they drink any deadly thing, it shall  
‘ not hurt them ; they shall lay hands on the  
‘ sick, and they shall recover.’

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.



ACCORDING TO  
LUKE.



## ACCORDING TO LUKE.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word: It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren,

and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, 'Fear not, Zacharias :  
' for thy prayer is heard ; and thy wife Elisa-  
' beth shall bear thee a son, and thou shalt  
' call his name John. And thou shalt have  
' joy and gladness ; and many shall rejoice at  
' his birth. For he shall be great in the sight  
' of the Lord, and shall drink neither wine  
' nor strong drink ; and he shall be filled with  
' the Holy Ghost, even from his mother's  
' womb. And many of the children of Israel  
' shall he turn to the Lord their God. And  
' he shall go before him in the spirit and power  
' of Elias, to turn the hearts of the fathers to  
' the children, and the disobedient to the wis-  
' dom of the just ; to make ready a people  
' prepared for the Lord.'

And Zacharias said unto the angel, 'Whereby



‘shall I know this? for I am an old man,  
‘and my wife well stricken in years.’

And the angel answering said unto him, ‘I  
‘am Gabriel, that stand in the presence of  
‘God; and am sent to speak unto thee, and to  
‘shew thee these glad tidings. And behold,  
‘thou shalt be dumb, and not able to speak,  
‘until the day that these things shall be per-  
‘formed, because thou believest not my words,  
‘which shall be fulfilled in their season.’

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying,  
‘Thus hath the Lord dealt with me in the  
‘days wherein he looked on me, to take away  
‘my reproach among men.’

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel came in unto her, and said, ‘Hail,

‘thou that art highly favoured, the Lord is  
‘with thee : blessed art thou among women.’

And when she saw him, she was troubled  
at his saying, and cast in her mind what  
manner of salutation this should be. And the  
angel said unto her, ‘Fear not, Mary : for  
‘thou hast found favour with God. And  
‘behold, thou shalt conceive in thy womb,  
‘and bring forth a son, and shalt call his  
‘name Jesus. He shall be great, and shall  
‘be called the Son of the Highest : and the  
‘Lord God shall give unto him the throne of  
‘his father David : and he shall reign over  
‘the house of Jacob for ever ; and of his king-  
‘dom there shall be no end.’

Then said Mary unto the angel, ‘How shall  
‘this be, seeing I know not a man?’

And the angel answered and said unto her,  
‘The Holy Ghost shall come upon thee, and  
‘the power of the Highest shall overshadow  
‘thee : therefore also that holy thing which  
‘shall be born of thee shall be called the Son  
‘of God. And behold, thy cousin Elisabeth,  
‘she hath also conceived a son in her old  
‘age : and this is the sixth month with her,  
‘who was called barren. For with God  
‘nothing shall be impossible.’

And Mary said, ‘Behold the handmaid of the  
‘Lord ; be it unto me according to thy word.’

And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda ; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost : and she spake out with a loud voice, and said, ‘ Blessed art thou among women, and blessed ‘ is the fruit of thy womb. And whence is ‘ this to me, that the mother of my Lord ‘ should come to me ? For lo, as soon as ‘ the voice of thy salutation sounded in mine ‘ ears, the babe leaped in my womb for joy. ‘ And blessed is she that believed : for there ‘ shall be a performance of those things which ‘ were told her from the Lord.’

And Mary said,

- ‘ My soul doth magnify the Lord,
- ‘ and my spirit hath rejoiced in God my
- ‘ Saviour.
- ‘ For he hath regarded the low estate of his
- ‘ handmaiden :
- ‘ for behold, from henceforth all generations
- ‘ shall call me blessed.
- ‘ For he that is mighty hath done to me
- ‘ great things ;
- ‘ and holy is his name.
- ‘ And his mercy is on them that fear him,
- ‘ from generation to generation.

- ‘ He hath shewed strength with his arm ;  
    ‘ he hath scattered the proud in the imagi-  
        ‘ nation of their hearts.  
‘ He hath put down the mighty from their  
    ‘ seats, and exalted them of low degree.  
‘ He hath filled the hungry with good things ;  
    ‘ and the rich he hath sent empty  
        ‘ away.  
‘ He hath holpen his servant Israel,  
    ‘ in remembrance of his mercy ;  
‘ As he spake to our fathers,  
    ‘ to Abraham, and to his seed for ever.’

And Mary abode with her about three months, and returned to her own house.

Now Elisabeth’s full time came that she should be delivered ; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father. And his mother answered and said, ‘ Not so ;  
‘ but he shall be called John.’

And they said unto her, ‘ There is none of  
‘ thy kindred that is called by this name.’

And they made signs to his father, how he would have him called. And he asked for a

writing table, and wrote, saying, ‘His name  
‘is John.’

And they marvelled all. And his mouth  
was opened immediately, and his tongue loosed,  
and he spake, and praised God. And fear  
came on all that dwelt round about them: and  
all these sayings were noised abroad through-  
out all the hill country of Judæa. And all they  
that heard them laid them up in their hearts,  
saying, ‘What manner of child shall this  
‘be!’

And the hand of the Lord was with him.

And his father Zacharias was filled with the  
Holy Ghost, and prophesied, saying,

‘Blessed be the Lord God of Israel;

‘for he hath visited and redeemed his  
‘people,

‘And hath raised up an horn of salvation  
‘for us

‘in the house of his servant David;

‘As he spake by the mouth of his holy  
‘prophets, which have been since the  
‘world began:

‘that we should be saved from our ene-  
‘mies, and from the hand of all that  
‘hate us;

‘To perform the mercy promised to our  
‘fathers,

‘and to remember his holy covenant;

- ‘ The oath which he sware to our father  
‘ Abraham,  
‘ that he would grant unto us, that we  
‘ being delivered out of the hand of  
‘ our enemies  
‘ Might serve him without fear, in holiness  
‘ and righteousness  
‘ before him, all the days of our life.
- ‘ And thou, child, shalt be called the prophet  
‘ of the Highest :  
‘ for thou shalt go before the face of the  
‘ Lord to prepare his ways ;  
‘ To give knowledge of salvation unto his  
‘ people,  
‘ by the remission of their sins,
- ‘ Through the tender mercy of our God ;  
‘ whereby the dayspring from on high hath  
‘ visited us,  
‘ To give light to them that sit in darkness  
‘ and in the shadow of death,  
‘ to guide our feet into the way of  
‘ peace.’

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

And it came to pass in those days, that there went out a decree from Cæsar Augustus,

that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David: to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, 'Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.'

And suddenly there was with the angel a

multitude of the heavenly host praising God, and saying,

‘Glory to God in the highest, and on earth  
‘peace, good will toward men.’

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, ‘Let us now go  
‘even unto Bethlehem, and see this thing  
‘which is come to pass, which the Lord hath  
‘made known unto us.’

And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; as it is written



in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord ; and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

‘ Lord, now lettest thou thy servant depart  
‘ in peace,  
‘ according to thy word :  
‘ For mine eyes have seen thy salvation,  
‘ which thou hast prepared before the face  
‘ of all people ;  
‘ A light to lighten the Gentiles,  
‘ and the glory of thy people Israel.’

And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, ‘ Behold, this child is set for the fall

‘and rising again of many in Israel ; and for a  
‘sign which shall be spoken against ; yea, a  
‘sword shall pierce through thy own soul also,  
‘that the thoughts of many hearts may be  
‘revealed.’

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they supposing him to have

been in the company, went a day's journey ; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed : and his mother said unto him, ' Son, why hast thou thus ' dealt with us ? behold, thy father and I have ' sought thee sorrowing.'

And he said unto them, ' How is it that ye ' sought me ? wist ye not that I must be about ' my Father's business ? '

And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and

of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ; as it is written in the book of the words of Esaias the prophet, saying,

*The voice of one crying in the wilderness,  
Prepare ye the way of the Lord,  
make his paths straight.  
Every valley shall be filled,  
and every mountain and hill shall be brought  
low ;  
And the crooked shall be made straight,  
and the rough ways shall be made smooth ;  
And all flesh shall see the salvation of  
God.*

Then said he to the multitude that came forth to be baptized of him, ‘ O generation of  
‘ vipers, who hath warned you to flee from  
‘ the wrath to come ? Bring forth therefore  
‘ fruits worthy of repentance, and begin not to  
‘ say within yourselves, “ We have Abraham  
‘ to our father : ” for I say unto you, That  
‘ God is able of these stones to raise up chil-  
‘ dren unto Abraham. And now also the axe  
‘ is laid unto the root of the trees : every tree  
‘ therefore which bringeth not forth good fruit  
‘ is hewn down, and cast into the fire.’

And the people asked him, saying, 'What shall we do then?'

He answereth and saith unto them, 'He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.'

Then came also publicans to be baptized, and said unto him, 'Master, what shall we do?'

And he said unto them, 'Exact no more than that which is appointed you.'

And the soldiers likewise demanded of him, saying, 'And what shall we do?'

And he said unto them, 'Do violence to no man, neither accuse any falsely, and be content with your wages.'

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not: John answered, saying unto them all, 'I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.'

And many other things in his exhortation preached he unto the people. But Herod the tetrarch being reprov'd by him for Herodias

his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, 'Thou art my beloved Son; in thee I am well pleased.'

And Jesus himself began to be about thirty years of age, being, as was supposed, the son of Joseph,

which was the son of Heli,  
which was the son of Matthat,  
which was the son of Levi,  
which was the son of Melchi,  
which was the son of Janna,  
which was the son of Joseph,  
which was the son of Mattathias,  
which was the son of Amos,  
which was the son of Naum,  
which was the son of Esli,  
which was the son of Nagge,  
which was the son of Maath,  
which was the son of Mattathias,  
which was the son of Semei,  
which was the son of Joseph,  
which was the son of Juda,  
which was the son of Joanna,

which was the son of Rhesa,  
which was the son of Zorobabel,  
which was the son of Salathiel,  
which was the son of Neri,  
which was the son of Melchi,  
which was the son of Addi,  
which was the son of Cosam,  
which was the son of Elmodam,  
which was the son of Er,  
which was the son of Jose,  
which was the son of Eliezer,  
which was the son of Jorim,  
which was the son of Matthat,  
which was the son of Levi,  
which was the son of Simeon,  
which was the son of Juda,  
which was the son of Joseph,  
which was the son of Jonan,  
which was the son of Eliakim,  
which was the son of Melea,  
which was the son of Menan,  
which was the son of Mattatha,  
which was the son of Nathan,  
which was the son of David,  
which was the son of Jesse,  
which was the son of Obed,  
which was the son of Booz,  
which was the son of Salmon,  
which was the son of Naasson,  
which was the son of Aminadab,

which was the son of Aram,  
which was the son of Esrom,  
which was the son of Phares,  
which was the son of Juda,  
which was the son of Jacob,  
which was the son of Isaac,  
which was the son of Abraham,  
which was the son of Thara,  
which was the son of Nachor,  
which was the son of Saruch,  
which was the son of Ragau,  
which was the son of Phalec,  
which was the son of Heber,  
which was the son of Sala,  
which was the son of Cainan,  
which was the son of Arphaxad,  
which was the son of Sem,  
which was the son of Noe,  
which was the son of Lamech,  
which was the son of Mathusala,  
which was the son of Enoch,  
which was the son of Jared,  
which was the son of Maleleel,  
which was the son of Cainan,  
which was the son of Enos,  
which was the son of Seth,  
which was the son of Adam,  
which was the son of God.

And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit



into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing : and when they were ended, he afterward hungred. And the devil said unto him, ‘ If thou be the Son of God, command this ‘ stone that it be made bread.’

And Jesus answered him, saying, ‘ It is ‘ written, that *Man shall not live by bread alone, ‘ but by every word of God.*’

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, ‘ All this power ‘ will I give thee, and the glory of them : ‘ for that is delivered unto me ; and to whom- ‘ soever I will I give it. If thou therefore ‘ wilt worship me, all shall be thine.’

And Jesus answered and said unto him, ‘ Get thee behind me, Satan : for it is written, ‘ *Thou shalt worship the Lord thy God, and him ‘ only shalt thou serve.*’

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, ‘ If thou be the Son of God, cast thyself ‘ down from hence : for it is written,

‘ *He shall give his angels charge over thee,*

‘ *to keep thee :*

‘ *and in their hands they shall bear thee up,*

‘ *lest at any time thou dash thy foot against*

‘ *a stone.*’

And Jesus answering said unto him, 'It is  
' said, *Thou shalt not tempt the Lord thy God.*'

And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up : and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

*The Spirit of the Lord is upon me,  
Because he hath anointed me to preach the  
gospel to the poor ;  
He hath sent me to heal the brokenhearted, to  
preach deliverance to the captives, and  
recovering of sight to the blind,  
To set at liberty them that are bruised,  
To preach the acceptable year of the Lord.*

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, 'This day is this scripture  
' fulfilled in your ears.'

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son?'

And he said unto them, 'Ye will surely say unto me this proverb, "Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country."'

And he said, 'Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.'

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way,

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for

his word was with power. And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, 'Let us alone ; what have we 'to do with thee, thou Jesus of Nazareth ? art 'thou come to destroy us ? I know thee who 'thou art ; the Holy One of God.'

And Jesus rebuked him, saying, 'Hold thy 'peace, and come out of him.'

And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, 'What a word is this ! for 'with authority and power he commandeth 'the unclean spirits, and they come out.'

And the fame of him went out into every place of the country round about.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever ; and they besought him for her. And he stood over her, and rebuked the fever ; and it left her : and immediately she arose and ministered unto them.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him ; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, 'Thou art Christ the Son of God.'

And he rebuking them suffered them not to speak : for they knew that he was Christ.

And when it was day, he departed and went into a desert place : and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, 'I must preach the 'kingdom of God to other cities also : for 'therefore am I sent.'

And he preached in the synagogues of Galilee.

And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, 'Launch out 'into the deep, and let down your nets for a 'draught.'

And Simon answering said unto him, 'Master, 'we have toiled all the night, and have taken 'nothing : nevertheless at thy word I will let 'down the net.'

And when they had this done, they inclosed

a great multitude of fishes : and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me ; 'for I am a sinful man, O Lord.'

For he was astonished, and all that were with him, at the draught of the fishes which they had taken : and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, 'Fear not ; from henceforth thou shalt catch 'men.'

And when they had brought their ships to land, they forsook all, and followed him.

And it came to pass, when he was in a certain city, behold a man full of leprosy : who seeing Jesus fell on his face, and besought him, saying, 'Lord, if thou wilt, thou canst 'make me clean.'

And he put forth his hand, and touched him, saying, 'I will : be thou clean.'

And immediately the leprosy departed from him. And he charged him to tell no man : but 'Go, and shew thyself to the priest, and offer 'for thy cleansing, according as Moses commanded, for a testimony unto them.'

But so much the more went there a fame

abroad of him : and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem : and the power of the Lord was present to heal them. And behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, ‘ Man, thy ‘ sins are forgiven thee.’

And the scribes and the Pharisees began to reason, saying, ‘ Who is this which speaketh ‘ blasphemies ? Who can forgive sins, but ‘ God alone ? ’

But when Jesus perceived their thoughts, he answering said unto them, ‘ What reason ‘ ye in your hearts ? Whether is easier, to ‘ say, Thy sins be forgiven thee ; or to say, ‘ Rise up and walk ? But that ye may know ‘ that the Son of man hath power upon earth

‘to forgive sins, he said unto the sick of the ‘palsy, I say unto thee, Arise, and take up ‘thy couch, and go into thine house.’

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, ‘We have seen ‘strange things to day.’

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom : and he said unto him, ‘Follow me.’

And he left all, rose up, and followed him. And Levi made him a great feast in his own house : and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, ‘Why ‘do ye eat and drink with publicans and ‘sinners?’

And Jesus answering said unto them, ‘They ‘that are whole need not a physician ; but ‘they that are sick. I came not to call the ‘righteous, but sinners to repentance.’

And they said unto him, ‘Why do the ‘disciples of John fast often, and make prayers, ‘and likewise the disciples of the Pharisees ; ‘but thine eat and drink?’

And he said unto them, ‘Can ye make the



‘ children of the bridechamber fast, while the  
‘ bridegroom is with them? But the days  
‘ will come, when the bridegroom shall be  
‘ taken away from them, and then shall they  
‘ fast in those days.’

And he spake also a parable unto them ;  
‘ No man putteth a piece of a new garment  
‘ upon an old ; if otherwise, then both the  
‘ new maketh a rent, and the piece that was  
‘ taken out of the new agreeth not with the  
‘ old. And no man putteth new wine into  
‘ old bottles ; else the new wine will burst the  
‘ bottles, and be spilled, and the bottles shall  
‘ perish. But new wine must be put into  
‘ new bottles ; and both are preserved. No  
‘ man also having drunk old wine straightway  
‘ desireth new : for he saith, The old is  
‘ better.’

And it came to pass on the second sabbath  
after the first, that he went through the corn  
fields ; and his disciples plucked the ears of  
corn, and did eat, rubbing them in their hands.  
And certain of the Pharisees said unto them,  
‘ Why do ye that which is not lawful to do  
‘ on the sabbath days?’

And Jesus answering them said, ‘ Have ye  
‘ not read so much as this, what David did,  
‘ when himself was an hungred, and they  
‘ which were with him ; how he went into  
‘ the house of God, and did take and eat the

‘shewbread, and gave also to them that were  
‘with him; which it is not lawful to eat but  
‘for the priests alone?’

And he said unto them, ‘That the Son of  
‘man is Lord also of the sabbath.’

And it came to pass also on another sabbath,  
that he entered into the synagogue and taught :  
and there was a man whose right hand was  
withered. And the scribes and Pharisees  
watched him, whether he would heal on the  
sabbath day; that they might find an accusa-  
tion against him. But he knew their thoughts,  
and said to the man which had the withered  
hand, ‘Rise up, and stand forth in the midst.’

And he arose and stood forth. Then said  
Jesus unto them, ‘I will ask you one thing;  
‘Is it lawful on the sabbath days to do good,  
‘or to do evil? to save life, or to destroy  
‘it?’

And looking round about upon them all, he  
said unto the man, ‘Stretch forth thy hand.’

And he did so: and his hand was restored  
whole as the other. And they were filled  
with madness, and communed one with an-  
other what they might do to Jesus.

And it came to pass in those days, that he  
went out into a mountain to pray, and con-  
tinued all night in prayer to God. And when  
it was day, he called unto him his disciples: and

of them he chose twelve, whom also he named apostles ; Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ; and they that were vexed with unclean spirits : and they were healed. And the whole multitude sought to touch him : for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said,

‘ Blessed be ye poor : for yours is the kingdom of God.

‘ Blessed are ye that hunger now : for ye shall be filled.

‘ Blessed are ye that weep now : for ye shall laugh.

‘ Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy : for behold, your reward is great in

‘ heaven : for in the like manner did their  
‘ fathers unto the prophets.

‘ But woe unto you that are rich : for ye  
‘ have received your consolation.

‘ Woe unto you that are full : for ye shall  
‘ hunger.

‘ Woe unto you that laugh now : for ye  
‘ shall mourn and weep.

‘ Woe unto you, when all men shall speak  
‘ well of you : for so did their fathers to the  
‘ false prophets.

‘ But I say unto you which hear, Love your  
‘ enemies, do good to them which hate you,  
‘ bless them that curse you, and pray for them  
‘ which despitefully use you. And unto him that  
‘ smiteth thee on the one cheek offer also the  
‘ other ; and him that taketh away thy cloke  
‘ forbid not to take thy coat also. Give to  
‘ every man that asketh of thee ; and of him  
‘ that taketh away thy goods ask them not  
‘ again. And as ye would that men should  
‘ do to you, do ye also to them likewise. For  
‘ if ye love them which love you, what thank  
‘ have ye ? for sinners also love those that  
‘ love them. And if ye do good to them  
‘ which do good to you, what thank have ye ?  
‘ for sinners also do even the same. And if  
‘ ye lend to them of whom ye hope to receive,  
‘ what thank have ye ? for sinners also lend  
‘ to sinners, to receive as much again. But

‘ love ye your enemies, and do good, and lend,  
 ‘ hoping for nothing again ; and your reward  
 ‘ shall be great, and ye shall be the children  
 ‘ of the Highest : for he is kind unto the un-  
 ‘ thankful and to the evil. Be ye therefore  
 ‘ merciful, as your Father also is merciful.  
 ‘ Judge not, and ye shall not be judged : con-  
 ‘ demn not, and ye shall not be condemned :  
 ‘ forgive, and ye shall be forgiven : give, and  
 ‘ it shall be given unto you ; good measure,  
 ‘ pressed down, and shaken together, and  
 ‘ running over, shall men give into your bosom.  
 ‘ For with the same measure that ye mete  
 ‘ withal it shall be measured to you again.’

And he spake a parable unto them, ‘ Can  
 ‘ the blind lead the blind ? shall they not both  
 ‘ fall into the ditch ? The disciple is not above  
 ‘ his master : but every one that is perfect  
 ‘ shall be as his master. And why beholdest  
 ‘ thou the mote that is in thy brother’s eye,  
 ‘ but perceivest not the beam that is in thine  
 ‘ own eye ? Either how canst thou say to thy  
 ‘ brother, Brother, let me pull out the mote  
 ‘ that is in thine eye, when thou thyself be-  
 ‘ holdest not the beam that is in thine own  
 ‘ eye ? Thou hypocrite, cast out first the  
 ‘ beam out of thine own eye, and then shalt  
 ‘ thou see clearly to pull out the mote that  
 ‘ is in thy brother’s eye. For a good tree  
 ‘ bringeth not forth corrupt fruit ; neither doth

‘ a corrupt tree bring forth good fruit. For  
‘ every tree is known by his own fruit. For of  
‘ thorns men do not gather figs, nor of a bramble  
‘ bush gather they grapes. A good man out  
‘ of the good treasure of his heart bringeth  
‘ forth that which is good ; and an evil man  
‘ out of the evil treasure of his heart bringeth  
‘ forth that which is evil : for of the abund-  
‘ ance of the heart his mouth speaketh. And  
‘ why call ye me, Lord, Lord, and do not the  
‘ things which I say ? Whosoever cometh to  
‘ me, and heareth my sayings, and doeth them,  
‘ I will shew you to whom he is like : He is  
‘ like a man which built an house, and digged  
‘ deep, and laid the foundation on a rock : and  
‘ when the flood arose, the stream beat vehe-  
‘ mently upon that house, and could not shake  
‘ it : for it was founded upon a rock. But he  
‘ that heareth, and doeth not, is like a man  
‘ that without a foundation built an house  
‘ upon the earth ; against which the stream  
‘ did beat vehemently, and immediately it fell ;  
‘ and the ruin of that house was great.’

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

And a certain centurion’s servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that

he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, 'That he was worthy for 'whom he should do this : for he loveth our 'nation, and he hath built us a synagogue.'

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, 'Lord, trouble not thyself : for I am not worthy 'that thou shouldest enter under my roof : 'wherefore neither thought I myself worthy 'to come unto thee : but say in a word, and 'my servant shall be healed. For I also am a 'man set under authority, having under me 'soldiers : and I say unto one, "Go," and he 'goeth ; and to another, "Come," and he 'cometh ; and to my servant, "Do this," 'and he doeth it.'

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, 'I say unto you, 'I have not found so great faith, no, not in 'Israel.'

And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain ; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the

city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, ‘ Weep not.’

And he came and touched the bier : and they that bare him stood still. And he said, ‘ Young man, I say unto thee, Arise.’

And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all : and they glorified God, saying, ‘ That a great prophet is risen up among us ; and, That God hath visited his people.’

And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

And the disciples of John shewed him of all these things. And John calling unto him two of his disciples, sent them to Jesus, saying, ‘ Art thou he that should come ? or look we for another ?’

When the men were come unto him, they said, ‘ John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another ?’

And in that same hour he cured many of their infirmities and plagues, and of evil spirits ; and unto many that were blind he gave sight.



Then Jesus answering said unto them, ‘Go  
‘your way, and tell John what things ye have  
‘seen and heard; how that the blind see, the  
‘lame walk, the lepers are cleansed, the deaf  
‘hear, the dead are raised, to the poor the  
‘gospel is preached. And blessed is he who-  
‘soever shall not be offended in me.’

And when the messengers of John were  
departed, he began to speak unto the people  
concerning John, ‘What went ye out into the  
‘wilderness for to see? A reed shaken with  
‘the wind? But what went ye out for to  
‘see? A man clothed in soft raiment? Be-  
‘hold, they which are gorgeously apparelled,  
‘and live delicately, are in king’s courts. But  
‘what went ye out for to see? A prophet?  
‘Yea, I say unto you, and much more than a  
‘prophet. This is he of whom it is written,  
‘*Behold, I send my messenger before thy face,*  
‘*which shall prepare thy way before thee.*

‘For I say unto you, Among those that are  
‘born of women there is not a greater prophet  
‘than John the Baptist: but he that is least in  
‘the kingdom of God is greater than he.’

And all the people that heard him, and the  
publicans, justified God, being baptized with  
the baptism of John. But the Pharisees and  
lawyers rejected the counsel of God against  
themselves, being not baptized of him. And  
the Lord said, ‘Whereunto then shall I liken

‘ the men of this generation ? and to what are  
‘ they like ? They are like unto children sit-  
‘ ting in the marketplace, and calling one to  
‘ another, and saying,

‘ We have piped unto you, and ye have  
‘ not danced ;

‘ We have mourned to you, and ye have  
‘ not wept.

‘ For John the Baptist came neither eating  
‘ bread nor drinking wine ; and ye say, “ He  
‘ hath a devil.” The Son of man is come  
‘ eating and drinking ; and ye say, “ Behold  
‘ a gluttonous man, and a winebibber, a friend  
‘ of publicans and sinners.” But wisdom is  
‘ justified of all her children.’

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee’s house, and sat down to meat. And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him : for she is a

sinner. And Jesus answering said unto him,  
'Simon, I have somewhat to say unto thee.'

And he saith, 'Master, say on.'

'There was a certain creditor which had two  
'debtors : the one owed five hundred pence,  
'and the other fifty. And when they had  
'nothing to pay, he frankly forgave them both.  
'Tell me therefore, which of them will love  
'him most ?'

Simon answered and said, 'I suppose that  
'he to whom he forgave most.'

And he said unto him, 'Thou hast rightly  
'judged.'

And he turned to the woman, and said unto  
Simon, 'Seest thou this woman ? I entered  
'into thine house, thou gavest me no water  
'for my feet : but she hath washed my feet  
'with tears, and wiped them with the hairs  
'of her head. Thou gavest me no kiss : but  
'this woman since the time I came in hath  
'not ceased to kiss my feet. My head with  
'oil thou didst not anoint : but this woman  
'hath anointed my feet with ointment.  
'Wherefore I say unto thee, Her sins, which  
'are many, are forgiven ; for she loved much :  
'but to whom little is forgiven, the same  
'loveth little.'

And he said unto her, 'Thy sins are for-  
'given.'

And they that sat at meat with him began

to say within themselves, 'Who is this that  
'forgiveth sins also?'

And he said to the woman, 'Thy faith  
'hath saved thee; go in peace.'

And it came to pass afterward, that he went  
throughout every city and village, preaching  
and shewing the glad tidings of the kingdom  
of God: and the twelve were with him, and  
certain women which had been healed of  
evil spirits and infirmities, Mary called Mag-  
dalene, out of whom went seven devils, and  
Joanna the wife of Chuza Herod's steward,  
and Susanna, and many others, which minis-  
tered unto him of their substance.

And when much people were gathered  
together, and were come to him out of every  
city, he spake by a parable: 'A sower went  
'out to sow his seed: and as he sowed, some  
'fell by the way side, and it was trodden  
'down, and the fowls of the air devoured it.  
'And some fell upon a rock, and as soon as  
'it was sprung up, it withered away, because  
'it lacked moisture. And some fell among  
'thorns, and the thorns sprang up with it,  
'and choked it. And other fell on good  
'ground, and sprang up, and bare fruit an  
'hundredfold.'

And when he had said these things, he  
cried, 'He that hath ears to hear, let him  
'hear.'

And his disciples asked him, saying, ‘What might this parable be?’

And he said, ‘Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is this : The seed is the word of God. Those by the way side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

‘No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed ; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest ; neither any thing hid, that shall not be known and come abroad. Take heed

‘therefore how ye hear : for whosoever hath, ‘to him shall be given ; and whosoever hath ‘not, from him shall be taken even that which ‘he seemeth to have.’

Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, ‘Thy mother and thy brethren stand ‘without, desiring to see thee.’

And he answered and said unto them, ‘My ‘mother and my brethren are these which ‘hear the word of God, and do it.’

Now it came to pass on a certain day, that he went into a ship with his disciples : and he said unto them, ‘Let us go over unto the ‘other side of the lake.’

And they launched forth. But as they sailed he fell asleep : and there came down a storm of wind on the lake ; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, ‘Master, Master, we perish.’

Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm. And he said unto them, ‘Where is your faith ?’

And they being afraid wondered, saying one to another, ‘What manner of man is ‘this ! for he commandeth even the winds ‘and water, and they obey him.’

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, 'What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.'

For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him : and he was kept bound with chains, and in fetters ; and he brake the bands, and was driven of the devil into the wilderness. And Jesus asked him, saying, 'What is thy name?'

And he said, 'Legion : ' because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain : and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told

it in the city and in the country. Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind : and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them, for they were taken with great fear : and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him : but Jesus sent him away, saying, ‘ Return to thine own house, and ‘ shew how great things God hath done unto ‘ thee.’

And he went his way, and published throughout the whole city how great things Jesus had done unto him.

And it came to pass, that when Jesus was returned, the people gladly received him : for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus’ feet, and besought him that he would come into his house : for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people



thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment : and immediately her issue of blood stanchèd. And Jesus said, ‘ Who touched me ? ’

When all denied, Peter and they that were with him said, ‘ Master, the multitude throng thee and press thee, and sayest thou, “ Who touched me ? ” ’

And Jesus said, ‘ Somebody hath touched me : for I perceive that virtue is gone out of me.’

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, ‘ Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.’

While he yet spake, there cometh one from the ruler of the synagogue’s house, saying to him, ‘ Thy daughter is dead ; trouble not the Master.’

But when Jesus heard it, he answered him, saying, ‘ Fear not : believe only, and she shall be made whole.’

And when he came into the house, he

suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her : but he said, ‘ Weep not ; she is not dead, ‘ but sleepeth.’

And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, ‘ Maid, arise.’

And her spirit came again, and she arose straightway : and he commanded to give her meat. And her parents were astonished : but he charged them that they should tell no man what was done.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, ‘ Take ‘ nothing for your journey, neither staves, nor ‘ scrip, neither bread, neither money, neither ‘ have two coats apiece. And whatsoever ‘ house ye enter into, there abide, and thence ‘ depart. And whosoever will not receive you, ‘ when ye go out of that city, shake off the ‘ very dust from your feet for a testimony ‘ against them.’

And they departed, and went through the

towns, preaching the gospel, and healing every where.

Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some, that John was risen from the dead ; and of some, that Elias had appeared ; and of others, that one of the old prophets was risen again. And Herod said, ‘ John have I beheaded : but who is this ‘ of whom I hear such things ? ’

And he desired to see him.

And the apostles, when they were returned, told him all that they had done.

And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people when they knew it followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him, ‘ Send the ‘ multitude away, that they may go into the ‘ towns and country round about, and lodge, ‘ and get victuals : for we are here in a desert ‘ place.’

But he said unto them, ‘ Give ye them to eat.’

And they said, ‘ We have no more but five ‘ loaves and two fishes, except we should go ‘ and buy meat for all this people.’

For they were about five thousand men.

And he said to his disciples, 'Make them sit down by fifties in a company.'

And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, 'Whom say the people that I am?'

They answering said, 'John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.'

He said unto them, 'But whom say ye that I am?'

Peter answering said, 'The Christ of God.'

And he straitly charged them, and commanded them to tell no man that thing; saying, 'The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.'

And he said to them all, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it:

‘but whosoever will lose his life for my sake,  
‘the same shall save it. For what is a man  
‘advantaged, if he gain the whole world, and  
‘lose himself, or be cast away? For whoso-  
‘ever shall be ashamed of me and of my  
‘words, of him shall the Son of man be  
‘ashamed, when he shall come in his own  
‘glory, and in his Father’s, and of the holy  
‘angels. But I tell you of a truth, there be  
‘some standing here, which shall not taste  
‘of death, till they see the kingdom of  
‘God.’

And it came to pass about an eight days  
after these sayings, he took Peter and John and  
James, and went up into a mountain to pray.  
And as he prayed, the fashion of his counte-  
nance was altered, and his raiment was white  
and glistening. And behold, there talked  
with him two men, which were Moses and  
Elias, who appeared in glory, and spake of  
his decease which he should accomplish at  
Jerusalem. But Peter and they that were with  
him were heavy with sleep: and when they  
were awake, they saw his glory, and the two  
men that stood with him. And it came to  
pass, as they departed from him, Peter said  
unto Jesus, ‘Master, it is good for us to be  
‘here: and let us make three tabernacles;  
‘one for thee, and one for Moses, and one for  
‘Elias:’ not knowing what he said.

While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, ‘ This is my ‘ beloved Son : hear him.’

And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And behold, a man of the company cried out, saying, ‘ Master, I ‘ beseech thee look upon my son, for he is ‘ mine only child. And lo, a spirit taketh ‘ him, and he suddenly crieth out ; and it ‘ teareth him that he foameth again, and ‘ bruising him hardly departeth from him. ‘ And I besought thy disciples to cast him ‘ out ; and they could not.’

And Jesus answering said, ‘ O faithless and ‘ perverse generation, how long shall I be ‘ with you, and suffer you ? Bring thy son ‘ hither.’

And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God.

But while they wondered every one at all things which Jesus did, he said unto his disciples, 'Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.'

But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus perceiving the thought of their heart, took a child, and set him by him, and said unto them, 'Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.'

And John answered and said, 'Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.'

And Jesus said unto him, 'Forbid him not: for he that is not against us is for us.'

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went,

and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ?'

But he turned, and rebuked them, and said, 'Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.'

And they went to another village.

And it came to pass that as they went in the way, a certain man said unto him, 'Lord, I will follow thee whithersoever thou goest.'

And Jesus said unto him, 'Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.'

And he said unto another, 'Follow me.'

But he said, 'Lord, suffer me first to go and bury my father.'

Jesus said unto him, 'Let the dead bury their dead: but go thou and preach the kingdom of God.'

And another also said, 'Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.'

And Jesus said unto him, 'No man having



‘ put his hand to the plough, and looking  
‘ back, is fit for the kingdom of God.’

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, ‘ The harvest truly is  
‘ great, but the labourers are few : pray ye  
‘ therefore the Lord of the harvest, that he  
‘ would send forth labourers into his harvest.  
‘ Go your ways : behold, I send you forth as  
‘ lambs among wolves. Carry neither purse,  
‘ nor scrip, nor shoes ; and salute no man by  
‘ the way. And into whatsoever house ye  
‘ enter, first say, “ Peace be to this house.”  
‘ And if the son of peace be there, your peace  
‘ shall rest upon it : if not, it shall turn to  
‘ you again. And in the same house remain,  
‘ eating and drinking such things as they  
‘ give : for the labourer is worthy of his hire.  
‘ Go not from house to house. And into  
‘ whatsoever city ye enter, and they receive  
‘ you, eat such things as are set before you :  
‘ and heal the sick that are therein, and say  
‘ unto them, “ The kingdom of God is come  
‘ nigh unto you.” But into whatsoever city  
‘ ye enter, and they receive you not, go  
‘ your ways out into the streets of the same,  
‘ and say, “ Even the very dust of your city,  
‘ which cleaveth on us, we do wipe off against

‘you : notwithstanding, be ye sure of this, that  
‘the kingdom of God is come nigh unto  
‘you.” But I say unto you, That it shall be  
‘more tolerable in that day for Sodom, than  
‘for that city. Woe unto thee, Chorazin!  
‘woe unto thee, Bethsaida ! for if the mighty  
‘works had been done in Tyre and Sidon,  
‘which have been done in you, they had a  
‘great while ago repented, sitting in sackcloth  
‘and ashes. But it shall be more tolerable for  
‘Tyre and Sidon at the judgment, than for you.  
‘And thou, Capernaum, which art exalted to  
‘heaven, shalt be thrust down to hell. He  
‘that heareth you heareth me ; and he that  
‘despiseth you despiseth me ; and he that  
‘despiseth me despiseth him that sent me.’

And the seventy returned again with joy,  
saying, ‘ Lord, even the devils are subject unto  
‘us through thy name.’

And he said unto them, ‘I beheld Satan as  
‘lightning fall from heaven. Behold, I give  
‘unto you power to tread on serpents and  
‘scorpions, and over all the power of the  
‘enemy : and nothing shall by any means  
‘hurt you. Notwithstanding in this rejoice  
‘not, that the spirits are subject unto you ;  
‘but rather rejoice, because your names are  
‘written in heaven.’

In that hour Jesus rejoiced in spirit, and  
said, ‘I thank thee, O Father, Lord of heaven

‘and earth, that thou hast hid these things  
‘from the wise and prudent, and hast re-  
‘vealed them unto babes : even so, Father ;  
‘for so it seemed good in thy sight. All  
‘things are delivered to me of my Father :  
‘and no man knoweth who the Son is, but the  
‘Father ; and who the Father is, but the Son,  
‘and he to whom the Son will reveal him.’

And he turned him unto his disciples, and  
said privately, ‘Blessed are the eyes which see  
‘the things that ye see : for I tell you, that  
‘many prophets and kings have desired to see  
‘those things which ye see, and have not  
‘seen them ; and to hear those things which  
‘ye hear, and have not heard them.’

And behold, a certain lawyer stood up, and  
tempted him, saying, ‘Master, what shall I do  
‘to inherit eternal life ?’

He said unto him, ‘What is written in the  
‘law ? how readest thou ?’

And he answering said, ‘*Thou shalt love the  
‘Lord thy God with all thy heart, and with all  
‘thy soul, and with all thy strength, and with all  
‘thy mind ; and thy neighbour as thyself.*’

And he said unto him, ‘Thou hast answered  
‘right : this do, and thou shalt live.’

But he, willing to justify himself, said unto  
Jesus, ‘And who is my neighbour ?’

And Jesus answering said, ‘A certain man  
‘went down from Jerusalem to Jericho, and

‘fell among thieves, which stripped him of  
‘his raiment, and wounded him, and departed,  
‘leaving him half dead. And by chance there  
‘came down a certain priest that way : and  
‘when he saw him, he passed by on the other  
‘side. And likewise a Levite, when he was  
‘at the place, came and looked on him, and  
‘passed by on the other side. But a certain  
‘Samaritan, as he journeyed, came where he  
‘was ; and when he saw him, he had com-  
‘passion on him, and went to him, and bound  
‘up his wounds, pouring in oil and wine, and  
‘set him on his own beast, and brought him  
‘to an inn, and took care of him. And on  
‘the morrow when he departed, he took out  
‘two pence, and gave them to the host, and  
‘said unto him, “Take care of him ; and  
‘whatsoever thou spendest more, when I come  
‘again I will repay thee.” Which now of  
‘these three, thinkest thou, was neighbour  
‘unto him that fell among the thieves ?’

And he said, ‘He that shewed mercy on him.’

Then said Jesus unto him, ‘Go, and do  
‘thou likewise.’

Now it came to pass, as they went, that he  
entered into a certain village : and a certain  
woman named Martha received him into her  
house. And she had a sister called Mary,  
which also sat at Jesus’ feet, and heard his  
word. But Martha was cumbered about

much serving, and came to him, and said,  
 ‘ Lord, dost thou not care that my sister hath  
 ‘ left me to serve alone ? bid her therefore that  
 ‘ she help me.’

And Jesus answered and said unto her,  
 ‘ Martha, Martha, thou art careful and troubled  
 ‘ about many things : but one thing is need-  
 ‘ ful, and Mary hath chosen that good part,  
 ‘ which shall not be taken away from her.’

And it came to pass, that as he was pray-  
 ing in a certain place, when he ceased, one of  
 his disciples said unto him, ‘ Lord, teach us  
 ‘ to pray, as John also taught his disciples.’

And he said unto them, ‘ When ye pray,  
 ‘ say,

    ‘ Our Father which art in heaven,  
 ‘ hallowed be thy name.

    ‘ Thy kingdom come.

    ‘ Thy will be done,

        ‘ as in heaven, so in earth.

    ‘ Give us day by day

        ‘ our daily bread.

    ‘ And forgive us our sins ;

        ‘ for we also forgive every one that is

        ‘ indebted to us.

    ‘ And lead us not into temptation,

        ‘ but deliver us from evil.’

And he said unto them, ‘ Which of you  
 ‘ shall have a friend, and shall go unto him at  
 ‘ midnight, and say unto him, “ Friend, lend

‘ me three loaves ; for a friend of mine in his  
‘ journey is come to me, and I have nothing  
‘ to set before him ? ’ And he from within  
‘ shall answer and say, “ Trouble me not,  
‘ the door is now shut, and my children are  
‘ with me in bed ; I cannot rise and give  
‘ thee.” I say unto you, Though he will not  
‘ rise and give him, because he is his friend,  
‘ yet because of his importunity he will rise  
‘ and give him as many as he needeth. And  
‘ I say unto you, Ask, and it shall be given  
‘ you ; seek, and ye shall find ; knock, and it  
‘ shall be opened unto you. For every one  
‘ that asketh receiveth ; and he that seeketh  
‘ findeth ; and to him that knocketh it shall be  
‘ opened. If a son shall ask bread of any of  
‘ you that is a father, will he give him a stone ?  
‘ or if he ask a fish, will he for a fish give  
‘ him a serpent ? or if he shall ask an egg,  
‘ will he offer him a scorpion ? If ye then,  
‘ being evil, know how to give good gifts  
‘ unto your children : how much more shall  
‘ your heavenly Father give the Holy Spirit to  
‘ them that ask him ? ’

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered. But some of them said,  
‘ He casteth out devils through Beelzebub the  
‘ chief of the devils.’

And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, ‘Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace : but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me : and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there : and the last state of that man is worse than the first.’

And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, 'Blessed is the womb that bare thee, and the paps which thou hast sucked.'

But he said, 'Yea rather, blessed are they that hear the word of God, and keep it.'

And when the people were gathered thick together, he began to say, 'This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and behold, a greater than Jonas is here. No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when thine eye is evil, thy body



‘also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.’

And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, ‘Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also ? But rather give alms of such things as ye have ; and behold, all things are clean unto you. But woe unto you, Pharisees : for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees : for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites : for ye are as graves which appear not, and the men that walk over them are not aware of them.’

Then answered one of the lawyers, and

said unto him, 'Master, thus saying thou  
'reproachest us also.'

And he said, 'Woe unto you also, ye  
'lawyers : for ye lade men with burdens  
'grievous to be borne, and ye yourselves  
'touch not the burdens with one of your  
'fingers. Woe unto you : for ye build the  
'sepulchres of the prophets, and your fathers  
'killed them. Truly ye bear witness that ye  
'allow the deeds of your fathers : for they  
'indeed killed them, and ye build their sepul-  
'chres. Therefore also said the wisdom of  
'God, "I will send them prophets and apostles,  
'and some of them they shall slay and per-  
'secute : that the blood of all the prophets,  
'which was shed from the foundation of the  
'world, may be required of this generation ;  
'from the blood of Abel unto the blood of Za-  
'charias, which perished between the altar and  
'the temple : verily I say unto you, It shall be  
'required of this generation. Woe unto you,  
'lawyers : for ye have taken away the key of  
'knowledge : ye entered not in yourselves, and  
'them that were entering in ye hindered.'"

And as he said these things unto them, the  
scribes and the Pharisees began to urge him  
vehemently, and to provoke him to speak of  
many things : laying wait for him, and seek-  
ing to catch something out of his mouth, that  
they might accuse him.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, ‘Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth

‘against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say : for the Holy Ghost shall teach you in the same hour what ye ought to say.’

And one of the company said unto him, ‘Master, speak to my brother, that he divide the inheritance with me.’

And he said unto him, ‘Man, who made me a judge or a divider over you?’

And he said unto them, ‘Take heed, and beware of covetousness : for a man’s life consisteth not in the abundance of the things which he possesseth.’

And he spake a parable unto them, saying, ‘The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, “What shall I do, because I have no room where to bestow my fruits?” And he said, “This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry.” But God said unto him, “Thou fool, this night thy soul shall be required of thee : then whose shall those things be,

‘which thou hast provided?’ So is he that  
‘layeth up treasure for himself, and is not  
‘rich toward God.’

And he said unto his disciples, ‘Therefore  
‘I say unto you, Take no thought for your  
‘life, what ye shall eat; neither for the body,  
‘what ye shall put on. The life is more  
‘than meat, and the body is more than  
‘raiment. Consider the ravens: for they  
‘neither sow nor reap; which neither have  
‘storehouse nor barn; and God feedeth them:  
‘how much more are ye better than the  
‘fowls? And which of you with taking  
‘thought can add to his stature one cubit?  
‘If ye then be not able to do that thing which  
‘is least, why take ye thought for the rest?  
‘Consider the lilies how they grow: they  
‘toil not, they spin not; and yet I say unto  
‘you, that Solomon in all his glory was not  
‘arrayed like one of these. If then God so  
‘clothe the grass, which is to day in the field,  
‘and to morrow is cast into the oven; how  
‘much more will he clothe you, O ye of little  
‘faith? And seek not ye what ye shall eat,  
‘or what ye shall drink, neither be ye of  
‘doubtful mind. For all these things do the  
‘nations of the world seek after: and your  
‘Father knoweth that ye have need of these  
‘things. But rather seek ye the kingdom of  
‘God; and all these things shall be added

‘unto you. Fear not, little flock; for it is  
‘your Father’s good pleasure to give you the  
‘kingdom. Sell that ye have, and give alms;  
‘provide yourselves bags which wax not old, a  
‘treasure in the heavens that faileth not, where  
‘no thief approacheth, neither moth corrupt-  
‘eth. For where your treasure is, there will  
‘your heart be also. Let your loins be girded  
‘about, and your lights burning; and ye your-  
‘selves like unto men that wait for their lord,  
‘when he will return from the wedding; that  
‘when he cometh and knocketh, they may  
‘open unto him immediately. Blessed are  
‘those servants, whom the lord when he  
‘cometh shall find watching: verily I say unto  
‘you, that he shall gird himself, and make  
‘them to sit down to meat, and will come  
‘forth and serve them. And if he shall come  
‘in the second watch, or come in the third  
‘watch, and find them so, blessed are those  
‘servants. And this know, that if the good-  
‘man of the house had known what hour the  
‘thief would come, he would have watched,  
‘and not have suffered his house to be broken  
‘through. Be ye therefore ready also: for  
‘the Son of man cometh at an hour when ye  
‘think not.’

Then Peter said unto him, ‘Lord, speakest  
‘thou this parable unto us, or even to all?’

And the Lord said, ‘Who then is that

‘ faithful and wise steward, whom his lord  
‘ shall make ruler over his household, to give  
‘ them their portion of meat in due season ?  
‘ Blessed is that servant, whom his lord when  
‘ he cometh shall find so doing. Of a truth I  
‘ say unto you, that he will make him ruler  
‘ over all that he hath. But and if that  
‘ servant say in his heart, My lord delayeth  
‘ his coming ; and shall begin to beat the men-  
‘ servants and maidens, and to eat and drink,  
‘ and to be drunken ; the lord of that servant  
‘ will come in a day when he looketh not for  
‘ him, and at an hour when he is not aware,  
‘ and will cut him in sunder, and will appoint  
‘ him his portion with the unbelievers. And  
‘ that servant which knew his lord’s will, and  
‘ prepared not himself, neither did according  
‘ to his will, shall be beaten with many stripes.  
‘ But he that knew not, and did commit  
‘ things worthy of stripes, shall be beaten  
‘ with few stripes. For unto whomsoever  
‘ much is given, of him shall be much re-  
‘ quired : and to whom men have committed  
‘ much, of him they will ask the more. I  
‘ am come to send fire on the earth ; and  
‘ what will I, if it be already kindled ? But I  
‘ have a baptism to be baptized with ; and  
‘ how am I straitened till it be accomplished !  
‘ Suppose ye that I am come to give peace on  
‘ earth ? I tell you, Nay, but rather division :

‘for from henceforth there shall be five in  
‘one house divided, three against two, and  
‘two against three. The father shall be  
‘divided against the son, and the son against  
‘the father; the mother against the daughter,  
‘and the daughter against the mother; the  
‘mother in law against her daughter in law,  
‘and the daughter in law against her mother  
‘in law.’

And he said also to the people, ‘When ye  
‘see a cloud rise out of the west, straightway  
‘ye say, There cometh a shower; and so it  
‘is. And when ye see the south wind blow,  
‘ye say, There will be heat; and it cometh  
‘to pass. Ye hypocrites, ye can discern the  
‘face of the sky and of the earth; but how is  
‘it that ye do not discern this time? Yea,  
‘and why even of yourselves judge ye not  
‘what is right? When thou goest with thine  
‘adversary to the magistrate, as thou art in  
‘the way, give diligence that thou mayest  
‘be delivered from him; lest he hale thee to  
‘the judge, and the judge deliver thee to the  
‘officer, and the officer cast thee into prison.  
‘I tell thee, thou shalt not depart thence, till  
‘thou hast paid the very last mite.’

There were present at that season some that  
told him of the Galilæans, whose blood Pilate  
had mingled with their sacrifices. And Jesus  
answering said unto them, ‘Suppose ye that



‘ these Galilæans were sinners above all the  
‘ Galilæans, because they suffered such things?  
‘ I tell you, Nay: but except ye repent, ye  
‘ shall all likewise perish. Or those eighteen,  
‘ upon whom the tower in Siloam fell, and  
‘ slew them, think ye that they were sinners  
‘ above all men that dwelt in Jerusalem? I  
‘ tell you, Nay: but except ye repent, ye  
‘ shall all likewise perish.’

He spake also this parable; ‘ A certain man  
‘ had a fig tree planted in his vineyard; and  
‘ he came and sought fruit thereon, and found  
‘ none. Then said he unto the dresser of his  
‘ vineyard, “ Behold, these three years I come  
‘ seeking fruit on this fig tree, and find none :  
‘ cut it down; why cumbereth it the ground?”  
‘ And he answering said unto him, “ Lord, let  
‘ it alone this year also, till I shall dig about  
‘ it, and dung it: and if it bear fruit, well :  
‘ and if not, then after that thou shalt cut it  
‘ down.” ’

And he was teaching in one of the synagogues on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, ‘ Woman, thou art loosed from  
‘ thine infirmity.’

And he laid his hands on her: and im-

mediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, 'There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.'

The Lord then answered him, and said, 'Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ?'

And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

Then said he, 'Unto what is the kingdom of God like ? and whereunto shall I resemble it ? It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it.'

And again he said, 'Whereunto shall I liken the kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.'

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, 'Lord, are there few that be saved?'

And he said unto them, 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, "Lord, Lord, open unto us;" and he shall answer and say unto you, "I know you not whence ye are." Then shall ye begin to say, "We have eaten and drunk in thy presence, and thou hast taught in our streets." But he shall say, "I tell you, I know you not whence ye are; depart from me all ye workers of iniquity." There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.'

The same day there came certain of the Pharisees, saying unto him, 'Get thee out, and depart hence; for Herod will kill thee.'

And he said unto them, 'Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless, I must walk to day, and to morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! Behold, your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until the time come when ye shall say,

*'Blessed is he that cometh in the name of the Lord.'*

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, 'Is it lawful to heal on the sabbath day ?'

And they held their peace. And he took him, and healed him, and let him go ; and answered them, saying, 'Which of you shall have an ass or an ox fallen into a pit, and

‘will not straightway pull him out on the  
‘sabbath day?’

And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; saying unto them, ‘When  
‘thou art bidden of any man to a wedding,  
‘sit not down in the highest room ; lest a  
‘more honourable man than thou be bidden  
‘of him ; and he that bade thee and him  
‘come and say to thee, “Give this man  
‘place ;” and thou begin with shame to take  
‘the lowest room. But when thou art bidden,  
‘go and sit down in the lowest room ; that  
‘when he that bade thee cometh, he may say  
‘unto thee, “Friend, go up higher :” then shalt  
‘thou have worship in the presence of them  
‘that sit at meat with thee. For whosoever  
‘exalteth himself shall be abased ; and he that  
‘humbleth himself shall be exalted.’

Then said he also to him that bade him,  
‘When thou makest a dinner or a supper,  
‘call not thy friends, nor thy brethren, neither  
‘thy kinsmen, nor thy rich neighbours ; lest  
‘they also bid thee again, and a recompence  
‘be made thee. But when thou makest a  
‘feast, call the poor, the maimed, the lame,  
‘the blind : and thou shalt be blessed ; for they  
‘cannot recompence thee : for thou shalt be  
‘recompenced at the resurrection of the just.’

And when one of them that sat at meat with him heard these things, he said unto him, 'Blessed is he that shall eat bread in the kingdom of God.'

Then said he unto him, 'A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, "Come; for all things are now ready." And they all with one consent began to make excuse. The first said unto him, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." And another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." And another said, "I have married a wife, and therefore I cannot come." So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." And the servant said, "Lord, it is done as thou hast commanded, and yet there is room." And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."'

And there went great multitudes with him :  
and he turned, and said unto them, ‘ If any  
‘ man come to me, and hate not his father,  
‘ and mother, and wife, and children, and  
‘ brethren, and sisters, yea, and his own life  
‘ also, he cannot be my disciple. And who-  
‘ soever doth not bear his cross, and come  
‘ after me, cannot be my disciple. For which  
‘ of you, intending to build a tower, sitteth  
‘ not down first, and counteth the cost,  
‘ whether he have sufficient to finish it?  
‘ Lest haply, after he hath laid the foundation,  
‘ and is not able to finish it, all that behold it  
‘ begin to mock him, saying, This man began  
‘ to build, and was not able to finish. Or  
‘ what king, going to make war against  
‘ another king, sitteth not down first, and  
‘ consulteth whether he be able with ten  
‘ thousand to meet him that cometh against  
‘ him with twenty thousand? Or else, while  
‘ the other is yet a great way off, he sendeth  
‘ an ambassage, and desireth conditions of  
‘ peace. So likewise, whosoever he be of you  
‘ that forsaketh not all that he hath, he cannot  
‘ be my disciple. Salt is good : but if the salt  
‘ have lost his savour, wherewith shall it be  
‘ seasoned? It is neither fit for the land, nor  
‘ yet for the dunghill; but men cast it out.  
‘ He that hath ears to hear, let him hear.’

Then drew near unto him all the publicans

and sinners for to hear him. And the Pharisees and scribes murmured, saying, ‘ This man  
‘ receiveth sinners, and eateth with them.’

And he spake this parable unto them, saying,  
‘ What man of you, having an hundred sheep,  
‘ if he lose one of them, doth not leave the  
‘ ninety and nine in the wilderness, and go  
‘ after that which is lost, until he find it?  
‘ And when he hath found it, he layeth it  
‘ on his shoulders, rejoicing. And when he  
‘ cometh home, he calleth together his friends  
‘ and neighbours, saying unto them, “ Rejoice  
‘ with me ; for I have found my sheep which  
‘ was lost.” I say unto you, That likewise joy  
‘ shall be in heaven over one sinner that re-  
‘ penteth, more than over ninety and nine just  
‘ persons, which need no repentance. Either  
‘ what woman having ten pieces of silver, if  
‘ she lose one piece, doth not light a candle,  
‘ and sweep the house, and seek diligently  
‘ till she find it? And when she hath found  
‘ it, she calleth her friends and her neigh-  
‘ bours together, saying, “ Rejoice with me ;  
‘ for I have found the piece which I had lost.”  
‘ Likewise I say unto you, there is joy in the  
‘ presence of the angels of God over one sinner  
‘ that repenteth.’

And he said, ‘ A certain man had two sons :  
‘ and the younger of them said to his father,  
‘ Father, give me the portion of goods that



' falleth to me. And he divided unto them  
 ' his living. And not many days after the  
 ' younger son gathered all together, and took  
 ' his journey into a far country, and there  
 ' wasted his substance with riotous living.  
 ' And when he had spent all, there arose a  
 ' mighty famine in that land, and he began  
 ' to be in want. And he went and joined  
 ' himself to a citizen of that country ; and he  
 ' sent him into his fields to feed swine. And  
 ' he would fain have filled his belly with the  
 ' husks that the swine did eat : and no man  
 ' gave unto him. And when he came to him-  
 ' self, he said, " How many hired servants of  
 ' my father's have bread enough and to spare,  
 ' and I perish with hunger ! I will arise and go  
 ' to my father, and will say unto him, Father,  
 ' I have sinned against heaven, and before  
 ' thee, and am no more worthy to be called thy  
 ' son : make me as one of thy hired servants."  
 ' And he arose, and came to his father. But  
 ' when he was yet a great way off, his father  
 ' saw him, and had compassion, and ran, and  
 ' fell on his neck, and kissed him. And the  
 ' son said unto him, " Father, I have sinned  
 ' against heaven, and in thy sight, and am no  
 ' more worthy to be called thy son." But the  
 ' father said to his servants, " Bring forth the  
 ' best robe, and put it on him ; and put a ring  
 ' on his hand, and shoes on his feet : and

‘bring hither the fatted calf, and kill it ; and  
‘let us eat and be merry : for this my son  
‘was dead, and is alive again ; he was lost,  
‘and is found.” And they began to be merry.  
‘Now his elder son was in the field ; and as  
‘he came and drew nigh to the house, he  
‘heard musick and dancing. And he called  
‘one of the servants, and asked what these  
‘things meant. And he said unto him, “Thy  
‘brother is come ; and thy father hath killed  
‘the fatted calf, because he hath received him  
‘safe and sound.” And he was angry, and  
‘would not go in : therefore came his father  
‘out, and intreated him. And he answering  
‘said to his father, “Lo, these many years do  
‘I serve thee, neither transgressed I at any  
‘time thy commandment : and yet thou never  
‘gavest me a kid, that I might make merry  
‘with my friends : but as soon as this thy son  
‘was come, which hath devoured thy living  
‘with harlots, thou hast killed for him the fatted  
‘calf.” And he said unto him, “Son, thou  
‘art ever with me, and all that I have is thine.  
‘It was meet that we should make merry, and  
‘be glad : for this thy brother was dead, and  
‘is alive again ; and was lost, and is found.” ’

And he said also unto his disciples, ‘There  
‘was a certain rich man which had a steward ;  
‘and the same was accused unto him that he  
‘had wasted his goods. And he called him,

‘ and said unto him, “How is it that I hear this  
‘ of thee ? give an account of thy stewardship ;  
‘ for thou mayest be no longer steward.” Then  
‘ the steward said within himself, What shall  
‘ I do ? for my lord taketh away from me  
‘ the stewardship : I cannot dig ; to beg I am  
‘ ashamed. I am resolved what to do, that  
‘ when I am put out of the stewardship, they  
‘ may receive me into their houses. So he  
‘ called every one of his lord’s debtors unto  
‘ him, and said unto the first, “How much  
‘ owest thou unto my lord ?” And he said,  
‘ “An hundred measures of oil.” And he said  
‘ unto him, “Take thy bill, and sit down quickly,  
‘ and write fifty.” Then said he to another,  
‘ “And how much owest thou ?” And he said,  
‘ “An hundred measures of wheat.” And he  
‘ said unto him, “Take thy bill, and write four-  
‘ score.” And the lord commended the unjust  
‘ steward, because he had done wisely : for  
‘ the children of this world are in their gene-  
‘ ration wiser than the children of light. And  
‘ I say unto you, Make to yourselves friends of  
‘ the mammon of unrighteousness ; that when  
‘ ye fail, they may receive you into everlasting  
‘ habitations. He that is faithful in that which  
‘ is least is faithful also in much : and he that  
‘ is unjust in the least is unjust also in much.  
‘ If therefore ye have not been faithful in the  
‘ unrighteous mammon, who will commit to

‘ your trust the true riches ? And if ye have  
‘ not been faithful in that which is another  
‘ man’s, who shall give you that which is your  
‘ own ? No servant can serve two masters :  
‘ for either he will hate the one, and love the  
‘ other ; or else he will hold to the one, and  
‘ despise the other. Ye cannot serve God and  
‘ mammon.’

And the Pharisees also, who were covetous,  
heard all these things : and they derided him.  
And he said unto them, ‘ Ye are they which  
‘ justify yourselves before men ; but God  
‘ knoweth your hearts : for that which is  
‘ highly esteemed among men is abomination  
‘ in the sight of God. The law and the  
‘ prophets were until John : since that time  
‘ the kingdom of God is preached, and every  
‘ man presseth into it. And it is easier for  
‘ heaven and earth to pass, than one tittle of  
‘ the law to fail. Whosoever putteth away  
‘ his wife, and marrieth another, committeth  
‘ adultery : and whosoever marrieth her that  
‘ is put away from her husband committeth  
‘ adultery.

‘ There was a certain rich man, which was  
‘ clothed in purple and fine linen, and fared  
‘ sumptuously every day : and there was a  
‘ certain beggar named Lazarus, which was  
‘ laid at his gate, full of sores, and desiring to  
‘ be fed with the crumbs which fell from the

' rich man's table : moreover the dogs came  
 ' and licked his sores. And it came to pass  
 ' that the beggar died, and was carried by the  
 ' angels into Abraham's bosom : the rich man  
 ' also died, and was buried ; and in hell he  
 ' lift up his eyes, being in torments, and seeth  
 ' Abraham afar off, and Lazarus in his bosom.  
 ' And he cried and said, " Father Abraham,  
 ' have mercy on me, and send Lazarus, that he  
 ' may dip the tip of his finger in water, and  
 ' cool my tongue ; for I am tormented in this  
 ' flame." But Abraham said, " Son, remem-  
 ' ber that thou in thy lifetime receivedst thy  
 ' good things, and likewise Lazarus evil things :  
 ' but now he is comforted, and thou art  
 ' tormented. And beside all this, between  
 ' us and you there is a great gulf fixed : so  
 ' that they which would pass from hence to  
 ' you cannot ; neither can they pass to us,  
 ' that would come from thence." Then he  
 ' said, " I pray thee therefore, father, that  
 ' thou wouldest send him to my father's  
 ' house : for I have five brethren ; that he  
 ' may testify unto them, lest they also come  
 ' into this place of torment." Abraham saith  
 ' unto him, " They have Moses and the pro-  
 ' phets ; let them hear them." And he said,  
 ' " Nay, father Abraham : but if one went  
 ' unto them from the dead, they will repent."  
 ' And he said unto him, " If they hear not

‘Moses and the prophets, neither will they  
‘be persuaded, though one rose from the  
‘dead.’’

Then said he unto the disciples, ‘It is im-  
‘possible but that offences will come : but  
‘woe unto him through whom they come.  
‘It were better for him that a millstone were  
‘hanged about his neck, and he cast into the  
‘sea, than that he should offend one of these  
‘little ones. Take heed to yourselves : If thy  
‘brother trespass against thee, rebuke him ;  
‘and if he repent, forgive him. And if he  
‘trespass against thee seven times in a day,  
‘and seven times in a day turn again to  
‘thee, saying, I repent ; thou shalt forgive  
‘him.’

And the apostles said unto the Lord, ‘In-  
‘crease our faith.’

And the Lord said, ‘If ye had faith as a  
‘grain of mustard seed, ye might say unto  
‘this sycamine tree, Be thou plucked up by  
‘the root, and be thou planted in the sea ;  
‘and it should obey you.

‘But which of you having a servant plowing  
‘or feeding cattle, will say unto him by and  
‘by when he is come from the field, “Go  
‘and sit down to meat ?” And will not rather  
‘say unto him, “Make ready wherewith I  
‘may sup, and gird thyself, and serve me, till  
‘I have eaten and drunken ; and afterward thou

‘shalt eat and drink?’” Doth he thank that  
‘servant because he did the things that were  
‘commanded him? I trow not. So likewise  
‘ye, when ye shall have done all those  
‘things which are commanded you, say, “We  
‘are unprofitable servants: we have done  
‘that which was our duty to do.”’

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, ‘Jesus, Master, ‘have mercy on us.’

And when he saw them, he said unto them, ‘Go shew yourselves unto the priests.’

And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, ‘Were there not ten cleansed? but where are ‘the nine? There are not found that returned ‘to give glory to God, save this stranger.’

And he said unto him, ‘Arise, go thy way: ‘thy faith hath made thee whole.’

And when he was demanded of the Pharisees, when the kingdom of God should come,

he answered them and said, 'The kingdom of  
'God cometh not with observation: neither  
'shall they say, Lo here, or lo there, for  
'behold, the kingdom of God is within you.'

And he said unto the disciples, 'The days  
'will come, when ye shall desire to see one of  
'the days of the Son of man, and ye shall not  
'see it. And they shall say to you, See here;  
'or see there: go not after them, nor follow  
'them. For as the lightning that lighteneth  
'out of the one part under heaven, shineth  
'unto the other part under heaven; so shall  
'also the Son of man be in his day. But  
'first must he suffer many things, and be re-  
'jected of this generation. And as it was in the  
'days of Noe, so shall it be also in the days of  
'the Son of man. They did eat, they drank,  
'they married wives, they were given in mar-  
'riage, until the day that Noe entered into the  
'ark; and the flood came, and destroyed them  
'all. Likewise also as it was in the days of  
'Lot; they did eat, they drank, they bought,  
'they sold, they planted, they builded; but  
'the same day that Lot went out of Sodom it  
'rained fire and brimstone from heaven, and  
'destroyed them all. Even thus shall it be in  
'the day when the Son of man is revealed.  
'In that day he which shall be upon the  
'housetop, and his stuff in the house, let him  
'not come down to take it away: and he that



‘is in the field, let him likewise not return back.  
‘Remember Lot’s wife. Whosoever shall seek  
‘to save his life shall lose it; and whosoever  
‘shall lose his life shall preserve it. I tell  
‘you, in that night there shall be two men in  
‘one bed; the one shall be taken, and the  
‘other shall be left. Two women shall be  
‘grinding together; the one shall be taken,  
‘and the other left. Two men shall be in the  
‘field; the one shall be taken, and the other  
‘left.’

And they answered and said unto him,  
‘Where, Lord?’

And he said unto them, ‘Wheresoever the  
‘body is, thither will the eagles be gathered  
‘together.’

And he spake a parable unto them to this  
end, that men ought always to pray, and not  
to faint; saying, ‘There was in a city a judge,  
‘which feared not God, neither regarded man :  
‘and there was a widow in that city; and she  
‘came unto him, saying, “Avenge me of mine  
‘adversary.” And he would not for a while :  
‘but afterward he said within himself, Though  
‘I fear not God, nor regard man; yet because  
‘this widow troubleth me, I will avenge her,  
‘lest by her continual coming she weary  
‘me.’

And the Lord said, ‘Hear what the un-  
‘just judge saith. And shall not God avenge

‘ his own elect, which cry day and night unto  
‘ him, though he bear long with them? I  
‘ tell you that he will avenge them speedily.  
‘ Nevertheless when the Son of man cometh,  
‘ shall he find faith on the earth?’

And he spake this parable unto certain  
which trusted in themselves that they were  
righteous, and despised others: ‘ Two men  
‘ went up into the temple to pray; the one a  
‘ Pharisee, and the other a publican. The  
‘ Pharisee stood and prayed thus with him-  
‘ self, “ God, I thank thee, that I am not as  
‘ other men are, extortioners, unjust, adulterers,  
‘ or even as this publican. I fast twice in the  
‘ week, I give tithes of all that I possess.”  
‘ And the publican, standing afar off, would  
‘ not lift up so much as his eyes unto heaven,  
‘ but smote upon his breast, saying, “ God be  
‘ merciful to me a sinner.” I tell you, this  
‘ man went down to his house justified rather  
‘ than the other: for every one that exalteth  
‘ himself shall be abased; and he that humbleth  
‘ himself shall be exalted.’

And they brought unto him also infants,  
that he would touch them: but when his  
disciples saw it, they rebuked them. But  
Jesus called them unto him, and said, ‘ Suffer  
‘ little children to come unto me, and forbid  
‘ them not: for of such is the kingdom of  
‘ God. Verily I say unto you, Whosoever

‘shall not receive the kingdom of God as a little child shall in no wise enter therein.’

And a certain ruler asked him, saying, ‘Good Master, what shall I do to inherit eternal life?’

And Jesus said unto him, ‘Why callest thou me good? none is good save one, that is, God. Thou knowest the commandments, *Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.*’

And he said, ‘All these have I kept from my youth up.’

Now when Jesus heard these things, he said unto him, ‘Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.’

And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, ‘How hardly shall they that have riches enter into the kingdom of God! for it is easier for a camel to go through a needle’s eye than for a rich man to enter into the kingdom of God.’

And they that heard it said, ‘Who then can be saved?’

And he said, ‘The things which are impossible with men are possible with God.’

Then Peter said, 'Lo, we have left all, and followed thee.'

And he said unto them, 'Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'

Then he took unto him the twelve, and said unto them, 'Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again.'

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, 'Jesus, thou son of David, have mercy on me.'

And they which went before rebuked him, that he should hold his peace: but he cried

so much the more, 'Thou son of David, have  
'mercy on me.'

And Jesus stood and commanded him to  
be brought unto him: and when he was come  
near, he asked him, saying, 'What wilt thou  
'that I shall do unto thee?'

And he said, 'Lord, that I may receive my  
'sight.'

And Jesus said unto him, 'Receive thy  
'sight: thy faith hath saved thee.'

And immediately he received his sight, and  
followed him, glorifying God: and all the  
people when they saw it gave praise unto  
God.

And Jesus entered and passed through  
Jericho. And behold, there was a man  
named Zacchæus, which was the chief among  
the publicans, and he was rich. And he  
sought to see Jesus who he was; and could  
not for the press, because he was little of  
stature. And he ran before, and climbed up  
into a sycomore tree to see him: for he was  
to pass that way. And when Jesus came to  
the place, he looked up, and saw him, and  
said unto him, 'Zacchæus, make haste, and  
'come down; for to day I must abide at thy  
'house.'

And he made haste, and came down, and  
received him joyfully. And when they saw  
it, they all murmured, saying, That he was

gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord, 'Behold, Lord, the half of my goods I give 'to the poor ; and if I have taken any thing 'from any man by false accusation, I restore 'him fourfold.'

And Jesus said unto him, 'This day is 'salvation come to this house, forsomuch as 'he also is a son of Abraham. For the Son 'of man is come to seek and to save that 'which was lost.'

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, 'A certain noble- 'man went into a far country to receive for 'himself a kingdom, and to return. And he 'called his ten servants, and delivered them 'ten pounds, and said unto them, "Occupy 'till I come." But his citizens hated him, 'and sent a message after him, saying, "We 'will not have this man to reign over us." 'And it came to pass, that when he was re- 'turned, having received the kingdom, then 'he commanded these servants to be called 'unto him, to whom he had given the money, 'that he might know how much every man 'had gained by trading. Then came the first, 'saying, "Lord, thy pound hath gained ten

‘ pounds.” And he said unto him, “ Well,  
 ‘ thou good servant : because thou hast been  
 ‘ faithful in a very little, have thou authority  
 ‘ over ten cities.” And the second came, saying,  
 ‘ “ Lord, thy pound hath gained five pounds.”  
 ‘ And he said likewise to him, “ Be thou also  
 ‘ over five cities.” And another came, saying,  
 ‘ “ Lord, behold, here is thy pound, which I  
 ‘ have kept laid up in a napkin : for I feared  
 ‘ thee, because thou art an austere man :  
 ‘ thou takest up that thou layedst not down,  
 ‘ and reapest that thou didst not sow.” And  
 ‘ he saith unto him, “ Out of thine own  
 ‘ mouth will I judge thee, thou wicked ser-  
 ‘ vant. Thou knewest that I was an austere  
 ‘ man, taking up that I laid not down, and  
 ‘ reaping that I did not sow : wherefore then  
 ‘ gavest not thou my money into the bank,  
 ‘ that at my coming I might have required  
 ‘ mine own with usury?” And he said  
 ‘ unto them that stood by, “ Take from him  
 ‘ the pound, and give it to him that hath ten  
 ‘ pounds.” And they said unto him, “ Lord,  
 ‘ he hath ten pounds.” For I say unto you,  
 ‘ That unto every one which hath shall be  
 ‘ given ; and from him that hath not, even  
 ‘ that he hath shall be taken away from him.  
 ‘ But those mine enemies, which would not  
 ‘ that I should reign over them, bring hither,  
 ‘ and slay them before me.’

And when he had thus spoken, he went before, ascending up to Jerusalem.

And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, 'Go ye into the village over against you ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring him hither. And if any man ask you, Why do ye loose him ? thus shall ye say unto him, Because the Lord hath need of him.'

And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, 'Why loose ye the colt ?'

And they said, 'The Lord hath need of him.'

And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen ; saying,

*Blessed be the King*

*that cometh in the name of the Lord :*



*Peace in heaven,  
and glory in the highest.*

And some of the Pharisees from among the multitude said unto him, 'Master, rebuke thy 'disciples.'

And he answered and said unto them, 'I 'tell you, that if these should hold their 'peace, the stones would immediately cry 'out.'

And when he was come near, he beheld the city, and wept over it, saying, 'If thou hadst 'known, even thou, at least in this thy day, 'the things which belong unto thy peace! but 'now they are hid from thine eyes. For the 'days shall come upon thee, that thine ene- 'mies shall cast a trench about thee, and 'compass thee round, and keep thee in on 'every side, and shall lay thee even with the 'ground, and thy children within thee; and 'they shall not leave in thee one stone upon 'another; because thou knewest not the time 'of thy visitation.'

And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, 'It is written, '*My house is the house of prayer: but ye have 'made it a den of thieves.*'

And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could

not find what they might do : for all the people were very attentive to hear him.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, ‘ Tell us, by what authority doest thou these things ? or who is he that gave thee this authority ? ’

And he answered and said unto them, ‘ I will also ask you one thing ; and answer me. The baptism of John, was it from heaven, or of men ? ’

And they reasoned with themselves, saying, ‘ If we shall say, From heaven ; he will say, Why then believed ye him not ? But and if we say, Of men ; all the people will stone us : for they be persuaded that John was a prophet. ’

And they answered, that they could not tell whence it was. And Jesus said unto them, ‘ Neither tell I you by what authority I do these things. ’

Then began he to speak to the people this parable ; ‘ A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the

‘vineyard : but the husbandmen beat him, and  
‘sent him away empty. And again he sent  
‘another servant : and they beat him also, and  
‘entreated him shamefully, and sent him away  
‘empty. And again he sent a third : and they  
‘wounded him also, and cast him out. Then  
‘said the lord of the vineyard, “What shall I  
‘do ? I will send my beloved son : it may be  
‘they will reverence him when they see him.”  
‘But when the husbandmen saw him, they  
‘reasoned among themselves, saying, “This  
‘is the heir : come, let us kill him, that the  
‘inheritance may be ours.” So they cast him  
‘out of the vineyard, and killed him. What  
‘therefore shall the lord of the vineyard do  
‘unto them ? He shall come and destroy  
‘these husbandmen, and shall give the vine-  
‘yard to others. And when they heard it,  
‘they said, “God forbid.” And he beheld  
‘them, and said, ‘What is this then that is  
‘written,

‘*The stone which the builders rejected,*

‘*the same is become the head of the corner ?*

‘Whosoever shall fall upon that stone shall  
‘be broken ; but on whomsoever it shall fall,  
‘it will grind him to powder.’

And the chief priests and the scribes the  
same hour sought to lay hands on him, and  
they feared the people : for they perceived  
that he had spoken this parable against them.

And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, 'Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: is it lawful for us to give tribute unto Cæsar, or no?'

But he perceived their craftiness, and said unto them, 'Why tempt ye me? Shew me a penny. Whose image and superscription hath it?'

They answered and said, 'Cæsar's.'

And he said unto them, 'Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.'

And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Then came to him certain of the Sadducees, which deny that there is any resurrection: and they asked him, saying, 'Master, Moses wrote unto us, *If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.* There were therefore seven brethren: and the first took a wife, and died without children. And the second

‘took her to wife, and he died childless. And  
 ‘the third took her; and in like manner the  
 ‘seven also: and they left no children, and  
 ‘died. Last of all the woman died also.  
 ‘Therefore in the resurrection whose wife of  
 ‘them is she? for seven had her to wife.’

And Jesus answering said unto them, ‘The  
 ‘children of this world marry, and are given  
 ‘in marriage: but they which shall be ac-  
 ‘counted worthy to obtain that world, and  
 ‘the resurrection from the dead, neither marry,  
 ‘nor are given in marriage: neither can they  
 ‘die any more; for they are equal unto the  
 ‘angels, and are the children of God, being  
 ‘the children of the resurrection. Now that  
 ‘the dead are raised, even Moses shewed at  
 ‘the bush, when he calleth the Lord the God  
 ‘of Abraham, and the God of Isaac, and the  
 ‘God of Jacob. For he is not a God of the  
 ‘dead, but of the living; for all live unto him.’

Then certain of the scribes answering said,  
 ‘Master, thou hast well said.’

And after that they durst not ask him any  
 question at all.

And he said unto them, ‘How say they  
 ‘that Christ is David’s son? And David him-  
 ‘self saith in the book of Psalms,

‘*The Lord said unto my Lord, Sit thou on my  
 ‘right hand,  
 ‘till I make thine enemies thy footstool.*

‘David therefore calleth him Lord, how is  
‘he then his son?’

Then in the audience of all the people he  
said unto his disciples, ‘Beware of the scribes,  
‘which desire to walk in long robes, and love  
‘greetings in the markets, and the highest  
‘seats in the synagogues, and the chief rooms  
‘at feasts; which devour widows’ houses, and  
‘for a shew make long prayers: the same  
‘shall receive greater damnation.’

And he looked up, and saw the rich men  
casting their gifts into the treasury. And he  
saw also a certain poor widow casting in  
thither two mites. And he said, ‘Of a truth  
‘I say unto you, that this poor widow hath  
‘cast in more than they all: for all these  
‘have of their abundance cast in unto the  
‘offerings of God, but she of her penury hath  
‘cast in all the living that she had.’

And as some spake of the temple, how it  
was adorned with goodly stones and gifts, he  
said, ‘As for these things which ye behold,  
‘the days will come, in the which there shall  
‘not be left one stone upon another, that shall  
‘not be thrown down.’

And they asked him, saying, ‘Master, but  
‘when shall these things be? and what sign  
‘will there be when these things shall come  
‘to pass?’

And he said, ‘Take heed that ye be not

‘deceived : for many shall come in my name,  
 ‘saying, I am Christ ; and the time draweth  
 ‘near : go ye not therefore after them. But  
 ‘when ye shall hear of wars and commotions,  
 ‘be not terrified : for these things must first  
 ‘come to pass ; but the end is not by and  
 ‘by.’

Then said he unto them, ‘Nation shall rise  
 ‘against nation, and kingdom against king-  
 ‘dom : and great earthquakes shall be in  
 ‘divers places, and famines, and pestilences ;  
 ‘and fearful sights and great signs shall  
 ‘there be from heaven. But before all these,  
 ‘they shall lay their hands on you, and  
 ‘persecute you, delivering you up to the  
 ‘synagogues, and into prisons, being brought  
 ‘before kings and rulers for my name’s sake.  
 ‘And it shall turn to you for a testimony.  
 ‘Settle it therefore in your hearts, not to  
 ‘meditate before what ye shall answer : for I  
 ‘will give you a mouth and wisdom, which  
 ‘all your adversaries shall not be able to gain-  
 ‘say nor resist. And ye shall be betrayed  
 ‘both by parents, and brethren, and kinsfolks,  
 ‘and friends ; and some of you shall they  
 ‘cause to be put to death. And ye shall be  
 ‘hated of all men for my name’s sake. But  
 ‘there shall not an hair of your head perish.  
 ‘In your patience possess ye your souls. And  
 ‘when ye shall see Jerusalem compassed with

‘armies, then know that the desolation there-  
‘of is nigh. Then let them which are in  
‘Judæa flee to the mountains; and let them  
‘which are in the midst of it depart out; and  
‘let not them that are in the countries enter  
‘thereinto. For these be the days of ven-  
‘geance, that all things which are written  
‘may be fulfilled. But woe unto them that  
‘are with child, and to them that give suck  
‘in those days, for there shall be great dis-  
‘tress in the land, and wrath upon this people.  
‘And they shall fall by the edge of the sword,  
‘and shall be led away captive into all nations :  
‘and Jerusalem shall be trodden down of the  
‘Gentiles, until the times of the Gentiles be  
‘fulfilled. And there shall be signs in the  
‘sun, and in the moon, and in the stars; and  
‘upon the earth distress of nations, with per-  
‘plexity; the sea and the waves roaring;  
‘men’s hearts failing them for fear, and for  
‘looking after those things which are coming  
‘on the earth : for the powers of heaven shall  
‘be shaken. And then shall they see the Son  
‘of man coming in a cloud with power and  
‘great glory. And when these things begin  
‘to come to pass, then look up, and lift up  
‘your heads; for your redemption draweth  
‘nigh.’

And he spake to them a parable; ‘Behold  
‘the fig tree, and all the trees; when they



‘now shoot forth, ye see and know of your  
‘own selves that summer is now nigh at  
‘hand. So likewise ye, when ye see these  
‘things come to pass, know ye that the king-  
‘dom of God is nigh at hand. Verily I say  
‘unto you, This generation shall not pass  
‘away, till all be fulfilled. Heaven and earth  
‘shall pass away, but my words shall not  
‘pass away. And take heed to yourselves,  
‘lest at any time your hearts be overcharged  
‘with surfeiting, and drunkenness, and cares  
‘of this life, and so that day come upon you  
‘unawares. For as a snare shall it come on  
‘all them that dwell on the face of the whole  
‘earth. Watch ye therefore, and pray always,  
‘that ye may be accounted worthy to escape  
‘all these things that shall come to pass, and  
‘to stand before the Son of man.’

And in the day time he was teaching in the temple ; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him ; for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, 'Go and prepare us the passover, that we may eat.'

And they said unto him, 'Where wilt thou that we prepare?'

And he said unto them, 'Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, "The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?" And he shall shew you a large upper room furnished: there make ready.'

And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, 'With desire I have desired to eat this passover with you before I suffer:

‘for I say unto you, I will not any more eat  
‘thereof, until it be fulfilled in the kingdom  
‘of God.’

And he took the cup, and gave thanks, and  
said, ‘Take this, and divide it among your-  
‘selves : for I say unto you, I will not drink  
‘of the fruit of the vine, until the kingdom of  
‘God shall come.’

And he took bread, and gave thanks, and  
brake it, and gave unto them, saying, ‘This  
‘is my body which is given for you : this do  
‘in remembrance of me.’

Likewise also the cup after supper, saying,  
‘This cup is the new testament in my blood,  
‘which is shed for you. But behold, the  
‘hand of him that betrayeth me is with me  
‘on the table. And truly the Son of man  
‘goeth, as it was determined : but woe unto  
‘that man by whom he is betrayed !’

And they began to enquire among them-  
selves, which of them it was that should do  
this thing.

And there was also a strife among them,  
which of them should be accounted the  
greatest. And he said unto them, ‘The  
‘kings of the Gentiles exercise lordship over  
‘them ; and they that exercise authority upon  
‘them are called benefactors. But ye shall  
‘not be so : but he that is greatest among  
‘you, let him be as the younger ; and he that

‘is chief, as he that doth serve. For whether  
‘is greater, he that sitteth at meat, or he that  
‘serveth? is not he that sitteth at meat? but  
‘I am among you as he that serveth. Ye are  
‘they which have continued with me in my  
‘temptations. And I appoint unto you a  
‘kingdom, as my Father hath appointed unto  
‘me; that ye may eat and drink at my table  
‘in my kingdom, and sit on thrones judging  
‘the twelve tribes of Israel.’

And the Lord said, ‘Simon, Simon, be-  
‘hold, Satan hath desired to have you, that  
‘he may sift you as wheat: but I have prayed  
‘for thee, that thy faith fail not: and when  
‘thou art converted, strengthen thy brethren.’

And he said unto him, ‘Lord, I am ready to  
‘go with thee, both into prison, and to death.’

And he said, ‘I tell thee, Peter, the cock  
‘shall not crow this day, before that thou  
‘shalt thrice deny that thou knowest me.’

And he said unto them, ‘When I sent you  
‘without purse, and scrip, and shoes, lacked  
‘ye any thing?’

And they said, ‘Nothing.’

Then said he unto them, ‘But now, he  
‘that hath a purse, let him take it, and like-  
‘wise his scrip: and he that hath no sword,  
‘let him sell his garment, and buy one. For  
‘I say unto you, that this that is written must  
‘yet be accomplished in me, *And he was*

*'reckoned among the transgressors: for the things concerning me have an end.'*

And they said, 'Lord, behold, here are two swords.'

And he said unto them, 'It is enough.'

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, 'Pray that ye enter not into temptation.'

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, 'Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.'

And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, 'Why sleep ye? rise and pray, lest ye enter into temptation.'

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, 'Judas, betrayest thou the Son of man with a kiss?'

When they which were about him saw what would follow, they said unto him, 'Lord, shall we smite with the sword?'

And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, 'Suffer ye thus far.'

And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, 'Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.'

Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, 'This man was also with him.'

And he denied him, saying, 'Woman, I know him not.'

And after a little while another saw him, and said, 'Thou art also of them.'

And Peter said, 'Man, I am not.'

And about the space of one hour after

another confidently affirmed, saying, 'Of a truth this fellow also was with him; for he is a Galilæan.'

And Peter said, 'Man, I know not what thou sayest.'

And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, 'Before the cock crow, thou shalt deny me thrice.'

And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, 'Prophecy, who is it that smote thee?'

And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 'Art thou the Christ? tell us.'

And he said unto them, 'If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.'

Then said they all, 'Art thou then the Son of God?'

And he said unto them, 'Ye say that I am.'

And they said, 'What need we any further witness? for we ourselves have heard of his own mouth.'

And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, 'We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.'

And Pilate asked him, saying, 'Art thou the King of the Jews?'

And he answered him and said, 'Thou sayest it.'

Then said Pilate to the chief priests and to the people, 'I find no fault in this man.'

And they were the more fierce, saying, 'He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.'

When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned



with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, 'Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.'

For of necessity he must release one unto them at the feast. And they cried out all at once, saying, 'Away with this man, and release unto us Barabbas:' who for a certain sedition made in the city, and for murder, was cast into prison. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, 'Crucify him, crucify him.'

And he said unto them the third time,

‘Why, what evil hath he done? I have found  
‘no cause of death in him: I will therefore  
‘chastise him, and let him go.’

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, ‘Daughters of Jerusalem, weep not for me, ‘but weep for yourselves, and for your children. For behold, the days are coming, in ‘the which they shall say, Blessed are the ‘barren, and the wombs that never bare, and ‘the paps which never gave suck. Then ‘shall they begin to say to the mountains, ‘Fall on us; and to the hills, Cover us. For ‘if they do these things in a green tree, what ‘shall be done in the dry?’

And there were also two other, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, 'Father, forgive them ; for they know 'not what they do.'

And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, 'He saved others ; let him save himself, if he 'be Christ, the chosen of God.'

And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, 'If thou be the king of the Jews, save thyself.'

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, 'If thou be Christ, save 'thyself and us.'

But the other answering rebuked him, saying, 'Dost not thou fear God, seeing thou art 'in the same condemnation ? And we indeed 'justly ; for we receive the due reward of our 'deeds : but this man hath done nothing 'amiss.'

And he said unto Jesus, 'Lord, remember 'me when thou comest into thy kingdom.'

And Jesus said unto him, 'Verily I say unto

‘thee, To day shalt thou be with me in ‘paradise.’

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, ‘Father, into thy hands I commend ‘my spirit:’ and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, ‘Certainly this was a righteous man.’

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: the same had not consented to the counsel and deed of them; he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women

also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments.

And rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments : and as they were afraid, and bowed down their faces to the earth, they said unto them, ‘ Why seek ye the living among the ‘ dead ? He is not here, but is risen : remem- ‘ ber how he spake unto you when he was ‘ yet in Galilee, saying, The Son of man must ‘ be delivered into the hands of sinful men, ‘ and be crucified, and the third day rise ‘ again.’

And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to

them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, 'What manner of communications are these that ye have one to another, as ye walk, and are sad?'

And the one of them, whose name was Cleopas, answering said unto him, 'Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?'

And he said unto them, 'What things?'

And they said unto him, 'Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we

‘ trusted that it had been he which should  
‘ have redeemed Israel : and beside all this, to  
‘ day is the third day since these things were  
‘ done. Yea, and certain women also of our  
‘ company made us astonished, which were  
‘ early at the sepulchre ; and when they found  
‘ not his body, they came, saying, that they  
‘ had also seen a vision of angels, which said  
‘ that he was alive. And certain of them  
‘ which were with us went to the sepulchre,  
‘ and found it even so as the women had  
‘ said : but him they saw not.’

Then he said unto them, ‘ O fools, and  
‘ slow of heart to believe all that the prophets  
‘ have spoken : ought not Christ to have  
‘ suffered these things, and to enter into his  
‘ glory ? ’

And beginning at Moses and all the prophets,  
he expounded unto them in all the scriptures  
the things concerning himself. And they  
drew nigh unto the village, whither they went :  
and he made as though he would have gone  
further. But they constrained him, saying,  
‘ Abide with us, for it is toward evening, and  
‘ the day is far spent.’

And he went in to tarry with them. And  
it came to pass, as he sat at meat with them,  
he took bread, and blessed it, and brake, and  
gave to them. And their eyes were opened,  
and they knew him ; and he vanished out of

their sight. And they said one to another, 'Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?'

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, 'The Lord is risen indeed, and hath appeared to Simon.'

And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, 'Peace be unto you.'

But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, 'Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.'

And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, 'Have ye here any meat?'

And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

And he said unto them, 'These are the



‘ words which I spake unto you, while I was  
‘ yet with you, that all things must be fulfilled,  
‘ which were written in the law of Moses, and  
‘ in the prophets, and in the psalms, concern-  
‘ ing me.’

Then opened he their understanding, that they might understand the scriptures, and said unto them, ‘ Thus it is written, and thus  
‘ it behoved Christ to suffer, and to rise from  
‘ the dead the third day : and that repentance  
‘ and remission of sins should be preached  
‘ in his name among all nations, beginning at  
‘ Jerusalem. And ye are witnesses of these  
‘ things. And behold, I send the promise of  
‘ my Father upon you : but tarry ye in the  
‘ city of Jerusalem, until ye be endued with  
‘ power from on high.’

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy : and were continually in the temple, praising and blessing God. Amen.

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